

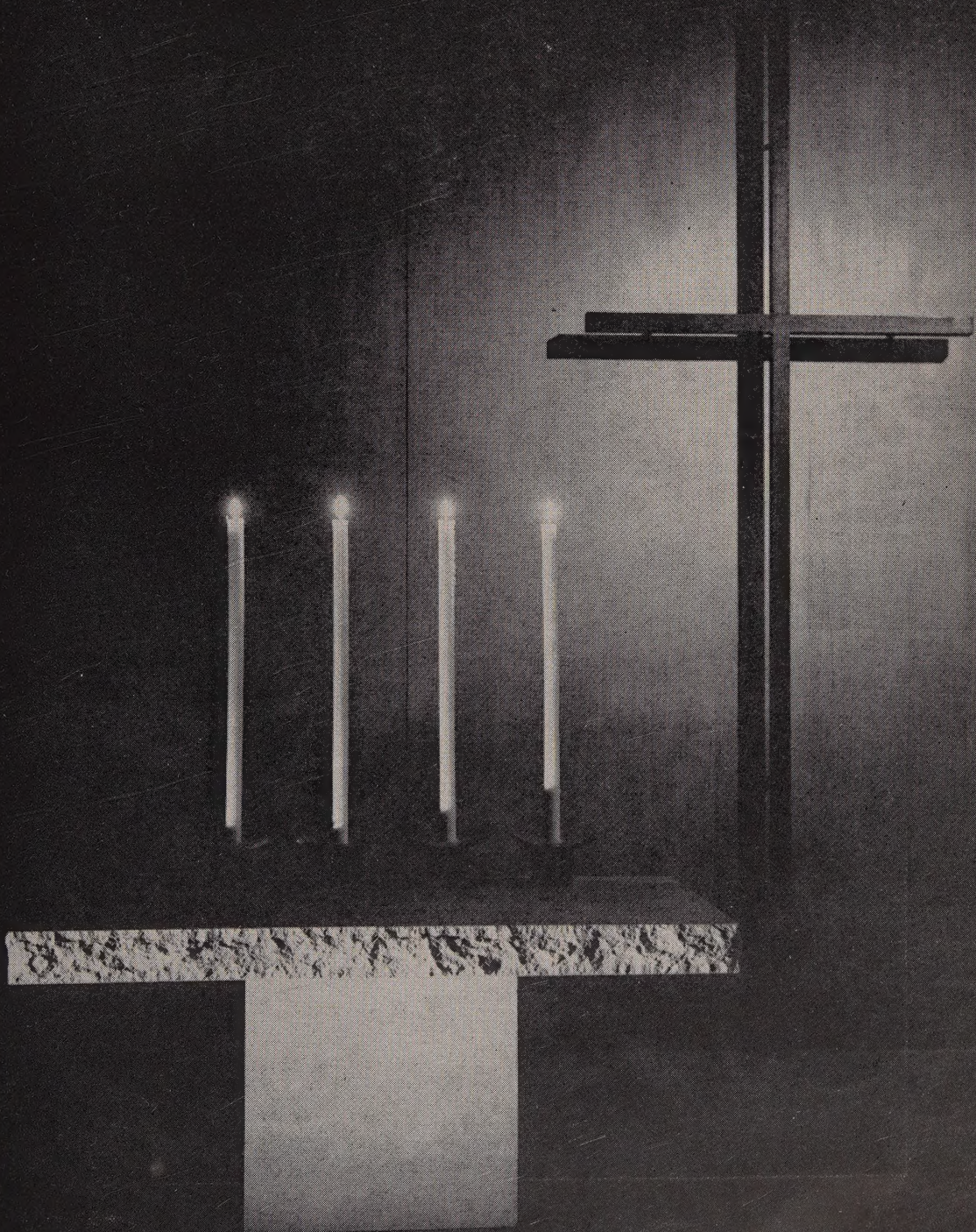
Church Management

AUGUST
1956



VOLUME XXXII

NUMBER 11



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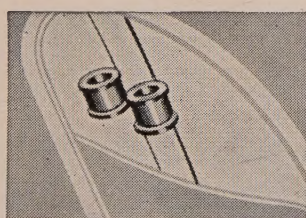
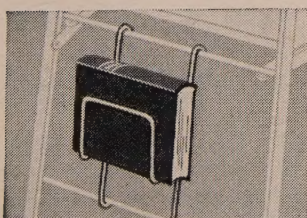
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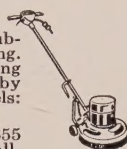
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sq. in.

Floor Area
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5,000 sq. ft.

MC-16
Brush Area
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sq. in.

Floor Area
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10,000 sq. ft.

MC-19
Brush Area
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sq. in.

Floor Area
10,000 to
20,000 sq. ft.

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sq. in.

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"my family will have what I was denied"

One pastor told us of the difficulties of his youth—his mother's struggle to raise their large family after his father died leaving no insurance. Another minister saw the same thing happen to his relatives. Every clergyman knows of individuals in his congregation left destitute . . . people in the kind of serious trouble that could have been avoided if their parents had made life insurance provisions for them. All young fathers would like to see that their families have what they, perhaps, were denied. And it's so easy to take the necessary steps through the Ministers Life "Young Men's" Policy.

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THE PROFESSIONAL JOURNAL OF THE CHURCHES

Editorials

The Functional Church of Today

We have read somewhere that the churches of today are not interested in architecture; that our new churches are one hundred per cent functional.

The answer is that churches have always been interested in architecture and through the ages have, also, been functional buildings. However, a church building of the fifth century would not be considered a functional building of today.

Christian church building started with the age of Constantine. The impact of this emperor made Rome Christian. The new organizations took over the residences of wealthy citizens. But Christians added to the style immediately.

The large hall of the Roman home made a commodious and pleasant room for services. But the Christians added a circular apse where the bishop, elders, and deacons were to be seated. The rectangular shape of the new church gave it the title of "basilica," but the important contribution of the Christians was the apse which gave the best opportunity for the most significant service of Christian history, the communion, or Lord's Supper.

With the growth of the professional ministry the chancel began to occupy more space. Clergy were multiplied and many daily prayers were made. A larger chancel was necessary for this purpose. The apse, or chancel as it was called by this time, was the responsibility of the clergy. They had to finance its construction and maintenance. The laity had the responsibility for the nave. As in modern churches there were differences of opinion. The laymen might decide to enlarge the nave while the clergy refused to spend more money on the chancel, or *vice versa*. The result was some peculiar contrasts in size, but the illustration shows the functional purpose of the building. Even the excavation for

relics and the crypt for the burial of the dead definitely had practical purposes.

Early churches in New England were erected on top of the ground. When congregations found they needed heat they introduced stoves. Later when furnaces were available they excavated for central heating. When they felt the need of fellowship they converted basements into dining rooms. These were functional moves.

The years following the Civil War were stirred by great religious revivals. The buildings which housed them were constructed for listening. Audiences were grouped in semi-circles around the preacher so no one would miss a word. Long aisles were abhorred as they offered a resistance to the call. Such buildings were functional, based on the program of the churches.

The educational buildings of the period were of the Akron type which, as we show in an article in this issue, were intensely functional. As concepts of education change the building changes with the program. That is good functionalism.

So today as we plan our churches we think of what we are trying to accomplish. We build for worship. We build for education. We build for Christian fellowship. We build for local church administration. We select sites for proper outdoor activities, including the parking of automobiles.

In doing these things we are following the precedent set by our fathers who erected church buildings in earlier periods of time. This we think is good religion and common sense.

Psychic Experience of Ministers

If you were to remove from the pages of history the psychic experiences of the Christian great, you would find a wide void. Saint Augustine's conversion was greatly influenced by his vision *Sune Lege* (Take and Read). It



PLAINFIELD METHODIST CHURCH

Plainfield, Iowa

Architects: Schweikher & Elting, Roselle, Illinois

Minister: Herbert L. Bryant

The chancel of this church, shown on the cover of this issue, carries through the principles of honesty and simplicity of design found throughout the building. The communion table is of rough-sawn limestone, in the tradition of the stone altars frequently mentioned in the Old Testament. The four candelabra, symbolic of fire, air, earth, and water, are made of red clay taken from the Plainfield area, and are glazed on the top with a green glaze made by Ruth S. Roach, a member of the congregation. The large cross is made of ebonized maple.

Some of the other furnishings of the chancel, which are not shown in the photograph, will be of interest to readers. The offering plates are made of Brazilian purple-heart wood, and were hand-turned by James Prestini. The open pulpit is of California redwood. Foam rubber kneeling pads fold into the floor of the chancel when not in use.

The entire structure, including furnishings, was built at the low cost of \$67,500.

led him to the verses of scripture which revealed his own sins. William Fox's three spires of Litchfield brought him inspiration for his own aggressive ministry. John Bunyan's dreams influence the literature of our own age.

Most ministers of Jesus Christ have felt a compulsion which has forced them to a decision for the Christian ministry. In some recorded instances it is an audible voice, in others simply psychic compulsion which has led to conviction. Traveling from parish to parish as the author has been doing for many months, one cannot help but pick up some interesting instances.

One minister tells of an intense impression of need which helps him in his pastoral work. He may be sitting at home on an evening "off." Suddenly he is aware that there is need of his services in a certain home. First he resists as he feels he is entitled to relaxation. The impression grows and he gets into his automobile and drives to the house. Time after time he has found an immediate situation which called for pastoral services.

He concluded his presentation by saying, "Now I have learned to follow my hunches in pastoral work."

Another minister tells a most interesting story of a psychic dream. As a summer student he took a course in a psychological area. One of the suggestions of the instructor was that the student keep a tape recorder handy and each morning record in detail any dreams he had during the night. This man did that faithfully for a month. Then he filed the spools and forgot about the matter. Needing more tape for another recording, he played over the dream tapes to see if there was anything which should be preserved.

Most of the recordings were erased for future recordings. But one startled him. In this dream a friend from an earlier parish appeared to him. He was in agitation. He said that his daughter who had not been too well was pregnant and

the doctor feared that she might not be able to stand the strain of childbirth. This recording startled him for he had recently learned that this young woman had died. He got in touch with the family and found that she had passed away in childbirth.

William James was quite sure that all of the ecstasies, raptures, and visions of the saints were organically founded. We are inclined to agree with him. But there is still much to be done before we understand the relationship between physical organisms and supersensory perception.

The Case of the Bright Orange Gown

Ann Landers authors a question and answer column for Field Enterprises, Incorporated. Recently she received a letter from a women's group in a local church who had a grievance against the wife of their pastor. They worded their complaint as below:

What do you think of a preacher's wife (age 33) who would wear a bright orange gown to a church supper—with lipstick and nail polish to match? What would be your frank and unvarnished opinion?

The reply which was published with the letter was both cryptic and unvarnished.

I would say that if the preacher's wife is a brunette she was probably a knockout.

Then for good measure she added a postscript. It said:

Ladies, your conservative claws are showing.

Certainly this was a splendid blow for the emancipation of church womanhood.

The Spiritual Function of the Church Building

Walter A. Taylor

The theme address delivered at the annual meeting of the Church Architectural Guild of America at Atlanta, Georgia in March.

In the beginning I am impelled to say, on behalf of all of us, "We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. There is no health in us."

I feel very humble about my ability to cope with the assigned subject, its magnitude and profound implications. In the past meetings of this group and in articles which I have published* I have been as argumentative and vociferous as any. I concur in the opinion of the program committee that in our current version of the "battle of the styles," the battle has been won so far as architecture in general is concerned. In ecclesiastical architecture we may perhaps say that the matter has not been resolved, but in any case it is time for an evaluation of what has been done during the past decades. This I shall attempt to do, but I shall not resist the temptation to go on to explore some of the reasons why the results have been what they are. I propose to discuss, within the limits of my amateur status, some of the reasons why, in my opinion, we have failed; what basic resources or principles we have missed, misunderstood or disregarded; and finally to suggest how these things which are more fundamental than architecture can be related to ecclesiastical architecture.

Evaluation

As in any age, in any art, the proportion of really fine works is small. It is only from the arbitrary perspective of history books that we get the impression that all of the medieval was close to Amiens in quality, while in the case of contemporary work, we are surrounded by the mediocre and the claptrap, which will not get into the history books.

It is generally recognized that it is difficult to design successfully in the abstract, or to meet a program which is a kind of statistical average, with no unique and difficult requirements. Conversely the best in a designer of even average ability may be drawn out by special circumstances, requirements, or opportunities.

For examples: the log cabin church at Jackson Hole, following a liturgical norm but capitalizing on the character

of frontier materials and the magnificent mountain scenery; the Wayfarers Chapel in California, with rather special constituency and a very special site and view.

Another type of difficult problem is the interfaith chapel. The M.I.T. Chapel is at first a little hard to take, but with its ruggedness and daring but simple geometry, I believe that it will wear well and serve its purpose.

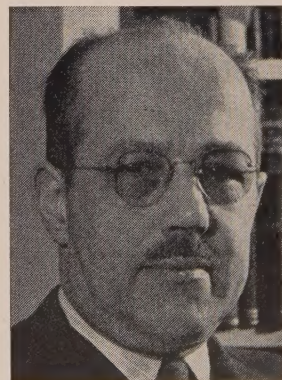
If we put aside "style" preferences and prejudices, some eclectic and revival churches are satisfying in their real architectural qualities. The First Baptist Church in Denver has a non-sacerdotal, democratic space feeling, but with reasonable focal emphasis and a flexible open chancel arrangement, all with simple dignity. It avoids the hard character of the rubber stamp Roman neo-classic so common in non-liturgical Protestant churches. The Denver church has the mentioned qualities not because of the use of neo-Georgian motifs, but because of its basic design and feeling for the character of the church as an institution. I believe that the same designer could have produced an equally satisfying church interior with completely non-traditional motifs, or even possibly in the Hottentot style if that were demanded of him.

St. Thomas's in New York will always make the man from Fifth Avenue take off his hat. Goodhue's wide and welcome-feeling chancels in Intercession and St. Bartholemews, combined in the latter with a restrained richness of color, are definite contributions to American ecclesiastical architecture. Temple Emanuel, almost entirely non-traditional

(Turn to page 46)

WALTER A. TAYLOR

Mr. Taylor is the director of the department of education and research of the American Institute of Architects, and the chairman of the commission on architecture of the department of worship and the arts of the National Council of Churches. He holds degrees from Ohio State University, Harvard-Yenching School of Chinese Studies in Peking, and Columbia University, and has held several teaching positions. He has designed buildings, including many churches, in twenty-five states and seven foreign countries.



*The Relation of Architecture to Worship, *Church Management*, October 1954.

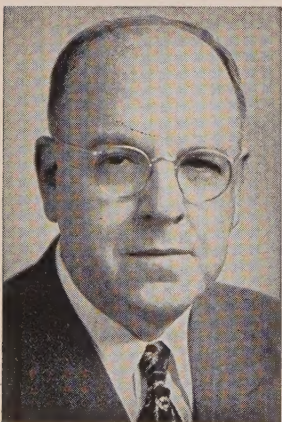
The Evolution of the Building For Christian Education

William H. Leach

Here are some dates that religious workers should remember. Robert Raikes established his Sunday school in Gloucester, England, in 1780. In 1790 the first "Raikes" type of Sunday school in America made its debut in Philadelphia. The Akron plan of educational building first appeared in 1867. The International Sunday School Lessons were authorized in 1872. All of these dates give a background for this article.

Even before Robert Raikes founded his school for poor children of England the churches of America were bringing people together for Bible study. The introduction of the Raikes system stimulated the movement. Following the war of 1812 the movement took on impetus. The American Sunday School Union was organized in 1824.

Though Robert Raikes was the inspiration for our Sunday schools, the American institution departed from the original pattern in a very few years. While the schools of Raikes were designed for the indigent children of England, the American churches planned them for all economic groups. Also, the American churches soon began to give less consideration to the schools as social institutions, and the term "religious education" began to appear in the literature of the denominations. The volunteer teachers of Raikes' school had the obligation to teach the illiterate to read and write. The American Sunday schools dropped these subjects for Bible study. The frontispiece of an early primer of the American Sunday School Union carries a picture of little children before a chart which pictures the letters of the alphabet followed by the numerals from one to ten. This verse appears under the picture:



WILLIAM H. LEACH

Dr. Leach is editor of **Church Management**, and is a church building consultant. One of the founders of **Church Management**, he has served as editor since 1924, and is presently supervising editor on a part-time basis. He attended Alfred University, Syracuse University, and Auburn Theological Seminary. Author of eighteen books in the fields of church administration, worship, homiletics, and architecture, the latest being **Protestant Church Building**.

Here in a pleasant row we stand,
Of boys and girls a happy band,
Some times we sing, some times we play,
But now our ABC we say.

The early church buildings made no special provision for these schools. The classes usually sat in pews while the teacher stood before them facing the pupils. Many times the Sunday school met in the one-room schoolhouse. Pioneer ministers and missionaries started schools by the thousands. They were found in communities in which an ordained minister never entered.

At first the Bible was the textbook, but ambitious publishers soon were issuing printed literature and lesson outlines for this very profitable field. Sunday school leaflets became the main source of cultural reading for many people. The teachers were laymen and women who added these responsibilities to their own work.

While in the older communities along the Atlantic coast some great church buildings had been erected, as civilization pushed westward the churches were meager affairs offering little of the luxuries of life we feel so necessary today.

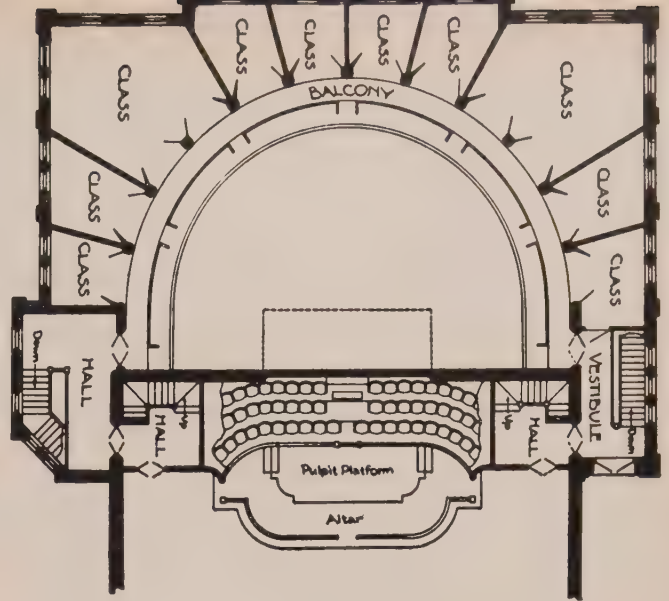
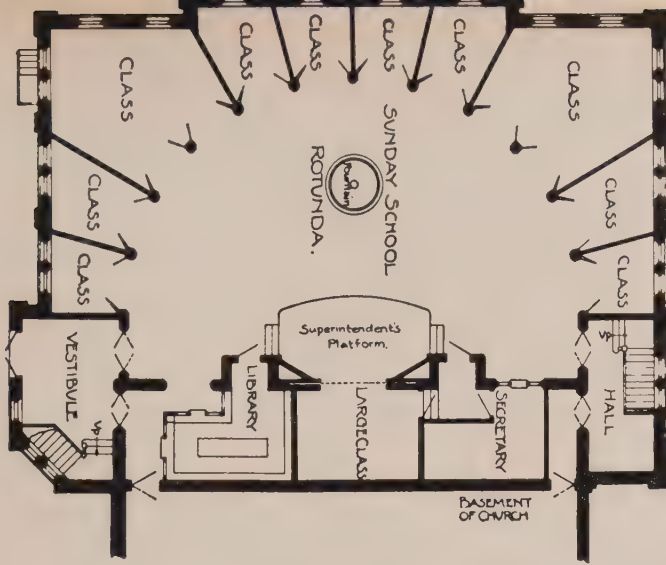
Meager as was the opportunity for religious training during this pioneer era in the United States, the Sunday schools made a tremendous contribution. Laymen and laywomen through home study developed a knowledge of the

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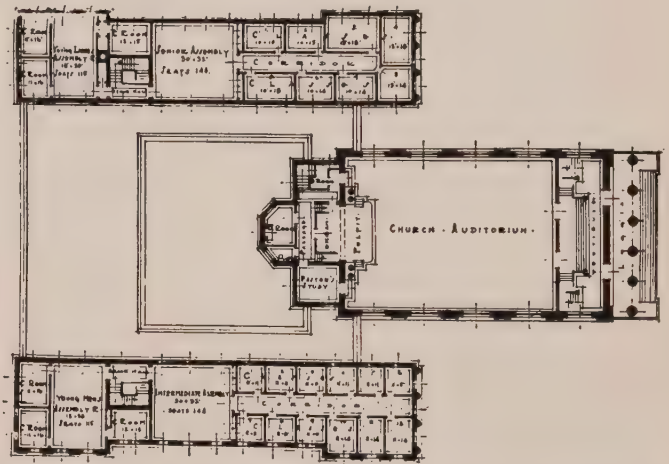
PIONEER SUNDAY SCHOOL

This wood cut illustrates the Sunday school of early America. Members of the class sit in rows of benches while the teacher gives the instruction. Illustration from the book **My Church** by H. O. A. Reinath, published by Concordia Publishing House.



THE ORIGINAL AKRON PLAN

The much maligned Akron Plan, while not suited to today's needs, performed a functional role in its day. Conceived to meet the needs of the International Lessons, it permitted the single assembly for opening exercises and rapid division into the respective classes. Main floor is at left, balcony at right. Illustrations from the book **Housing the Church School** by Marian Lawrance, published by Westminster Press, 1911.

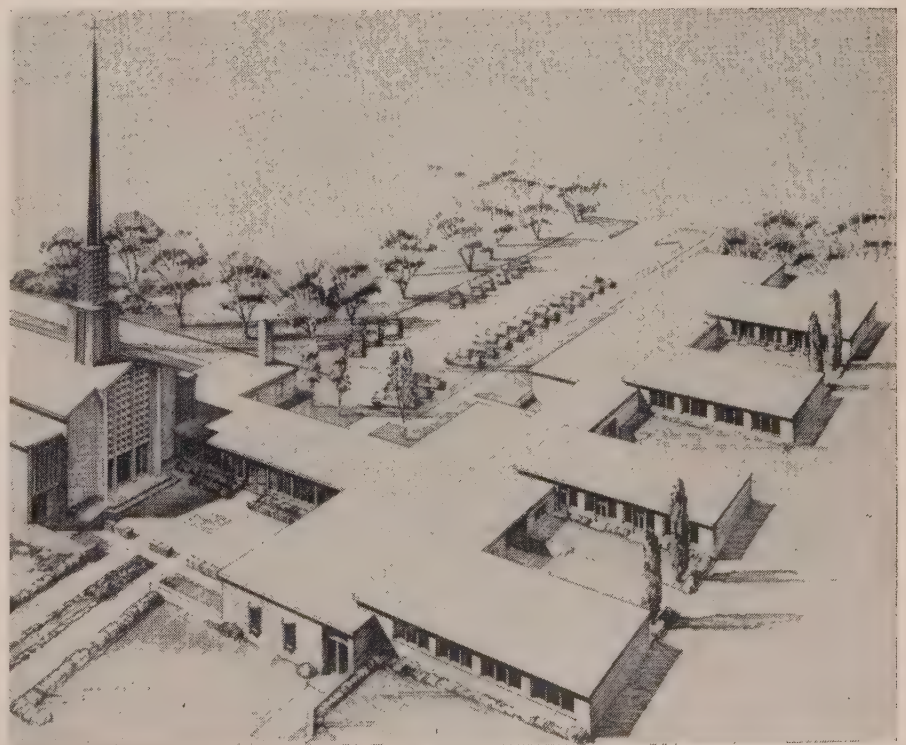


CUBBYHOLE ROOMS

Small cubbyhole classrooms developed with the idea that classes should be kept small, not over twelve persons to the class. Here also was developed the idea of departmental assemblies in place of the larger assembly of the entire church school. First floor is at left, second floor at right. Illustrations from the book **Building for Christian Education** by Henry Tralle, published by The Century Company.

THE MODERN TREND

Today's trend is toward segregated departments with large classrooms. Whether located in a single building or in separate units, (as shown at right in Good Shepherd Lutheran Church, Easton, Pennsylvania, designed by architect T. Norman Mansell) each department should be isolated within solid walls.



Education Building Awards

Edwin A. Lane*

In the May issue of *Church Management* we published an article about the 1956 meeting of the Church Architectural Guild of America. Most of the award winning buildings were illustrated in that article. However, we did not show the award winning educational facilities, partly because there was not space and partly because we wanted to treat them in more detail in this issue, our annual education building issue.

At the Atlanta meeting, three awards were made for religious education facilities. First prize went to First Methodist Church, Honolulu, The Hawaiian Islands—architect, Alfred Preis. Second prize was awarded to First Evangelical and Reformed Church, Raleigh, North Carolina—architect, F. Carter Williams. Honorable mention was made of the Methodist Student Center, Austin, Texas—architect, Henry Steinbomer. Each of the award winning buildings is shown here.

*Managing Editor, Church Management.

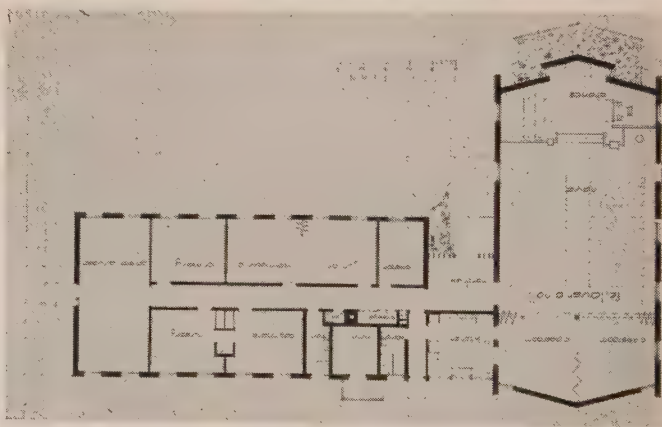
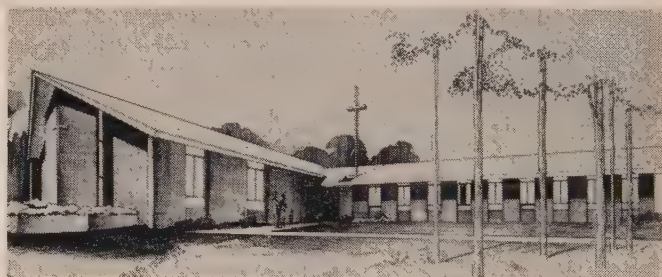
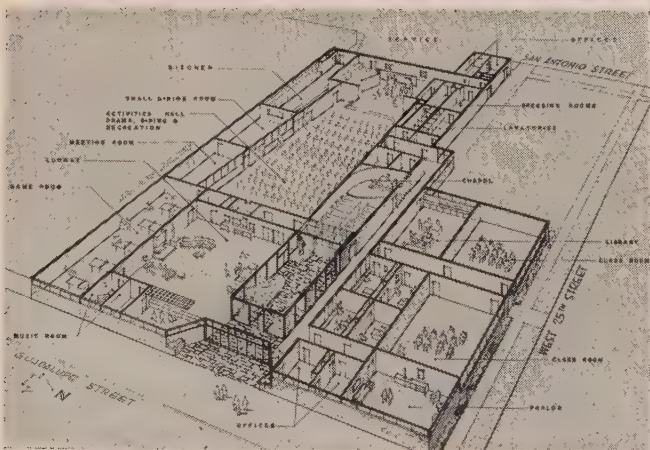
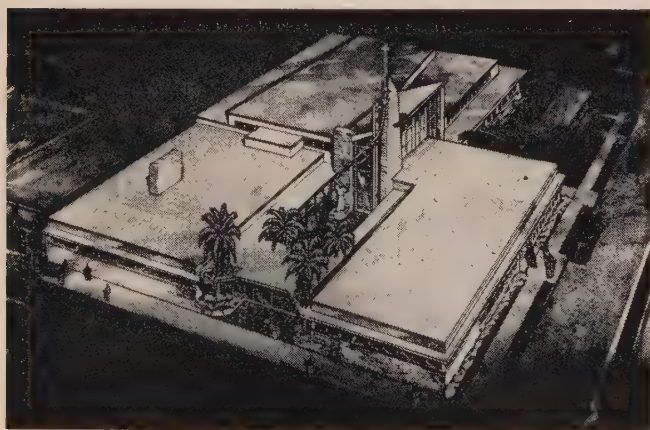
Honorable Mention

The Methodist Student Center, Austin, Texas, is of course not a religious education building in the conventional sense. The jury which judged the entries placed it in this category because its function is educational in the sense that it meets an educational need. Excellent facilities are thus provided for students, a group often neglected in the drive to provide education space for the younger children.

All of the facilities, with the exception of the chapel, have been designed for maximum efficiency at minimum cost. The entire project provides 22,221 square feet of floor space at a cost of \$313,757, a construction cost of \$14.12 per square foot. This figure includes air conditioning.

The chapel rises impressively above the flat roof of the remainder of the building, indicating its primary purpose of being a place of worship. The confines of space made it

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FIRST E & R CHURCH, Raleigh, North Carolina
Second Prize Award
Architect: F. Carter Williams

METHODIST STUDENT CENTER, Austin, Texas
Honorable Mention Award
Architect: Henry Steinbomer

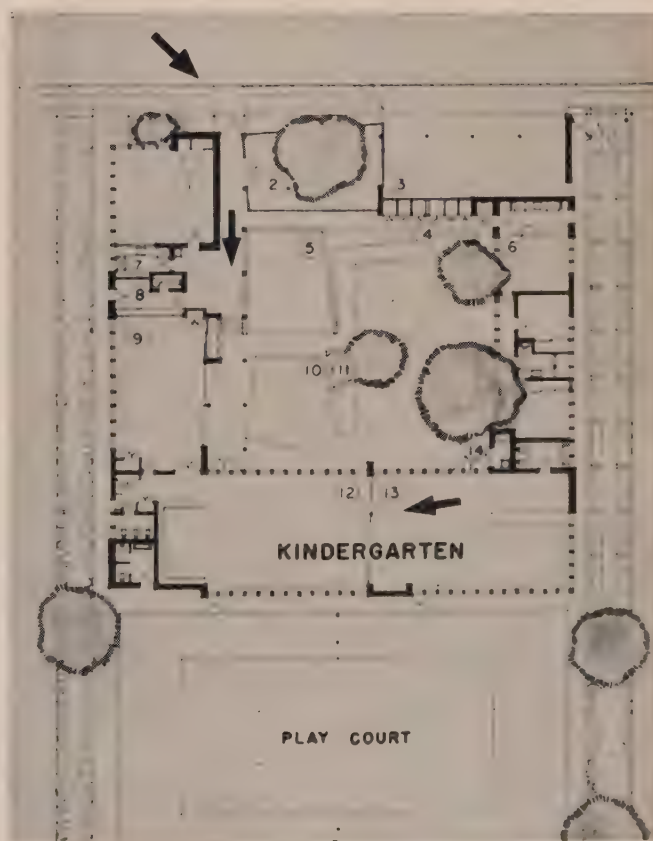


FIRST METHODIST CHURCH, HONOLULU, THE HAWAIIAN ISLANDS

First Prize Award
Architect: Alfred Preis

Top: The front entrance to the kindergarten, shown by a black arrow at the top of the floor plan. **Above Left:** Patio play court shown in the center of the floor plan. **Above Right:** Classrooms shown by numbers 12 and 13 on the floor plan. Note sliding doors which permit opening area up into one large room, 24' x 90'. **Bottom Right:** Floor plan. Numbers indicate the following areas:

1. Crib Room
2. Greenhouse
3. Car Port
4. Toy Storages
5. Play Equipment
6. Sexton's Apartment
7. Kitchenette
8. Office and Check Room
9. Classroom
10. Play Area
11. Sand Box
12. Classroom
13. Classroom
14. Cleaning Equipment



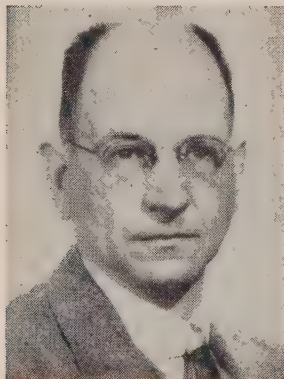
Psychiatry and the Bible

William L. Ludlow

PSYCHIATRY AND THE BIBLE
by Carroll A. Wise. Harper &
Brothers. 169 pages. \$3.00.

There is today a strong interest in the relation of religion to illness and health. The developments in medicine have been so great that some have come to feel the mechanistic and inhuman results of these changes. The tensions of our modern society have increased the demands for means whereby we can very easily overcome our fears. This book had its origin in the conviction that the problems of religion and health could be interpreted through the medium of the Bible.

The author has found that in pastoral counseling many persons are seen who are looking for easy solutions to life's problems. He finds that many believe that man's mind



WILLIAM L. LUDLOW

Dr. Ludlow is the head of the departments of sociology and political science at Muskingum College, New Concord, Ohio, and minister of Presbyterian churches in New Lexington, Ohio and Roseville, Ohio. The holder of degrees from Oberlin College, Oberlin Theological Seminary, and the University of Chicago (under Dr. Edgar J. Goodspeed), and author of four books, he has in past years served as the pastor of Congregational churches in Ohio.

is something of a machine which can be adjusted by some easy assurances. This approach relieves the individual of the responsibility of facing and dealing with the painful elements of his experiences. In most instances the person only returns to his own disillusionment. Dr. Wise believes that modern Christians misuse psychological thought when they seek to use it primarily to prove their own faith. The Bible, he pointed out, is interested in interpreting the life of God in the life of man. Psychology is interested in interpreting man as man and seeks an interpretation without any reference to God.

Man cannot get away from his body nor from his mind. All problems of health and of religion are always related to the whole man. Neither can man get away from other people. He is born into a family and into a culture. Man cannot get away from God. He may think he can but he will substitute other words for "God." In man's rebellion to the various forces in the world, man becomes sick. One may become sick in relation to himself when, for example, he feels constantly guilty about his need for love. It is becoming clearer through the study of sick people why, through the centuries, man has found religious questions growing out of the experiences of illness. Illness always raises the problems of the meaning of life.

As modern science has progressed in its understanding of the conditions which create illness, it has come to insights which are very closely akin to those of the Bible. The author shows how the Bible emphasizes the fundamental relationship which man has to himself, to others, and to God. These insights have come through what religion calls revelation, which is the act through which God reveals his own nature and the nature of man. Modern science views illness through the study of many incidences of illness. It is an attempt to discover the common meaning of these experiences.

Religion and Medicine

Religion is always interested in the person as a bearer of an ultimate destiny, and is therefore concerned with immediate experiences which are either a threat to, or impetus toward, that destiny. Medicine, on the other hand, deals more with the disease process. The function of religion is to enable persons to find inner resources which give strength in the encounter with the disease process. The central message of the Bible is concerned with the overcoming of life-destroying forces. The Biblical idea is akin to the modern psychological idea that we grow as persons in and through our relationships with other people. These relationships lead to a sense of security and adequacy in the direction of health. As these relationships lead to a sense of anxiety, guilt, or hostility, we tend to become ill.

Fear is a word usually used to describe a response to a real threat to our life or person. Sometimes there are problems in distinguishing between fears and anxieties. Fears, our author points out, arise from an awareness of a real danger created by a specific object or situation where feeling is in proportion to the actual danger. On the other hand, anxiety is a state of tension created by conditions which

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Religion in the British Isles

Albert D. Belden

Archbishop Breaks Bounds

There has been some unusual excitement in British religious circles lately, because, for once in modern history, an Archbishop of Canterbury, has dared to criticise the government on two counts in the House of Lords.

Over Cyprus, Dr. Fisher has dared to suggest the advisability of reopening negotiations with the Cypriots who are attacking the British occupation, even if it involved the return of Archbishop Makarios.

The British Council of Churches has, to some degree, backed up the Archbishop's suggestion.

The other matter, in which the Archbishop made a strong speech of protest, was the government's announcement of Premium Bonds whereby holders of National Savings Bonds might secure large prizes if their particular numbers were drawn. This is regarded by the churches generally as a sheer gamble and most degrading to public morale. Here again the Archbishop has the support of the Free Churches. It has been pointed out that the collectors of National Savings in the country are almost ninety-five percent Free Church people who will refuse to handle the Premium Bonds. This may indeed call the government's proposal to a halt. In Free Church circles the general judgment is "Well done, Archbishop!"

The feeling in the Free Churches on this matter of Premium Bonds has found one of its best statements in the following by Principal W. Gordon Robinson, M.A., B.D., Ph.D., chairman of the Congregational Union of England and Wales.

I am certain that I speak on behalf of the majority of Congregationalists in saying that the proposed issue of Premium Bonds is a completely new departure in the modern finance of this nation and is a dangerous proposal for which the Chancellor has no warrant. Savings must be encouraged, but not by these very doubtful means.

The frank appeal by the Chancellor to the chance of lucky prizes as an incentive panders to the gambling spirit which is so rife; his argument that this is not a lottery and that no one loses is nonsense, since not only is the interest on capital diverted to provide prizes but the moral loss to the nation may be very great indeed. The whole scheme, with the publicity with which it will be launched and continued, will exalt luck and discourage honest endeavour.

The Chancellor ought to be encouraged, or, better still, forced to think again.

Petticoat Government

A unique situation historically has been created in British Congregationalism by the fact that in 1956 the chairmen-

ships of both the Congregational Union of England and Wales, and of the London Congregational Union are in the hands of women. Miss Elsie Chamberlain (who, as well as being an ordained Congregational minister, is the wife of a Church of England vicar and also Assistant Religious Director of the British Broadcasting Corporation) is the chairman of the Congregational Union of England and Wales, and Mrs. J. Rider Smith is chairman of the London Congregational Union. This will undoubtedly mean a great encouragement to the women of the denomination—the gates of man's preserve in the ministry have gone down with a crash.

In passing over the chairmanship to Miss Chamberlain the retiring chairman, Dr. W. Gordon Robinson, Principal of Lancashire Theological College, cracked a lovely joke. "He remembered vaguely," he said, "a story of Adam and Eve in the Garden of Eden in which Adam introduced himself by saying, 'Madam I'm Adam.'" His memory of Eve's reply was also vague. "But in the present situation," he said, "if I, addressing the first woman" (and here he bowed to Miss Chamberlain) "and remembering her association with the Air Force, I can imagine as I say to her, 'Madam, I'm Adam,' how quickly she would reply, 'Sir, I'm Eve, weave.'" A ripple of laughter broke over the assembly, some 3,000 strong, as they recalled that 'weave' means in air jargon, "dismissed."

Miss Chamberlain's address was a strong plea for Christian optimism in facing the future, and it contained some trenchant criticisms of denominational conditions, especially the low standard of ministers' stipends.

M.R.A. Marches On

After a remarkable tour of France, Germany and Holland,

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ALBERT D. BELDEN

Dr. Belden is in his forty-fifth year as a Congregational minister. In addition to the quarterly British news letter, he has written many other articles for **Church Management**, is the author of several books, including a biography of George Whitefield, and is religious columnist for the **Manchester Evening News**. Well-known as a preacher and lecturer, he has made six speaking visits to the United States and Canada. He has held several administrative positions in church and non-church organizations.



Priming the Preacher's Pump

David A MacLennan

How's your third act coming along? Sounds as if we were playwrights, Broadway or Hollywood producers. But the question is relevant to working parsons as to all Christians. It has almost obvious application to the business of sermon-making and preaching. Who has not had an excellent theme, a luminous exposition of the scripture, good introduction, and strong main point or points only to bog down or fizzle out in the conclusion?

What started me on this line was an amusing but trenchant discussion by George Axelrod in the *New York Times Magazine* (March 25, 1956). "That Third Act—Playwright's Terror" was his title. Mr. Axelrod begins by quoting a successful dramatist, George Abbott. Essentially, Mr. Abbott is reported to have said, a play is constructed in the following way: In the first act you get a man up a tree. In the second act you throw rocks at him. And in the third act you get him down. How about that for a description of a sermon!

Continuing, our writer informs us that there is a "dreadful theatrical ailment known as Third Act Trouble." Let me paraphrase words used by Mr. Axelrod concerning the play's closing scenes: The function of the conclusion of a sermon is to bring the message you've been telling to a conclusion that will leave the congregation with a feeling of, if not exaltation, at least satisfaction. Of course you might achieve this by eliminating the conclusion! But chances are you would then simply lengthen the second section, or else leave your hearers completely surprised and baffled. Axelrod, who himself confesses to having re-written the final act of his presently successful play five times, would urge us to

keep working at our script for footlights or pulpit until we do capture the "Satisfaction or S/Factor." We do believe in the perseverance of the saints (and sinners) don't we?

Inveterate preacher that your pump primer is, I cannot withhold a hint for a homily here: What about the third act of our life-drama? "This is your life!" exultantly cries a television program. But it can't be complete without the final action. If this is to be worthy of the divine producer, we shall have to keep alert, faithful, courageous and loving until the curtain falls to rise on the next play, "out of this world." Can you improve on this text for such a meditation or summons: "You were running well; (in Acts I and II) who hindered you from obeying the truth?" (Galatians 5:7 RSV). Phillips in his *Letters to Young Churches*, page 97, gives it thus: "You were making splendid progress; who put you off the course you had set for the truth?"

SERMON SEEDS

I. *Are You Happy in Your Work?* This could provide a sermon for Labor Day Sunday, September 2. Texts are three: "My Father worketh hitherto, and I work." (John 5:17). "My meat is to do the will of him that sent me, and to finish his work." (John 4:34). "For we are fellow workmen for God." (I Corinthians 3:9).

Psychologist Albert E. Wiggam in his syndicated column "Let's Explore Your Mind" answered this question June 21, 1956:

Do most people like to work? No. I don't, and neither does anybody else. You often hear people say they enjoy their work. They do, more than merely loafing, but they don't enjoy it as much as they would enjoy fishing, boating, playing golf, or bridge. Man is naturally a playing, hunting, adventurous, fighting creature. He works only because civilization makes him work. True, men enjoy hard exercise, such as climbing, gardening, finishing furniture, building a radio; but all these are play—adventure. The moment anything becomes work, nobody in his right mind enjoys it.

At first I dissented strongly. Perhaps you do. Then I realized that what is work to another may well be play or high adventure to the person who finds in his work deep satisfaction. How can we find happiness in our work? How can Christian faith help us here? Recall the lines from *Julius Caesar*, "What's to do? A piece of work that will

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DAVID A. MacLENNAN

Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School. He holds degrees from University of Manitoba, McGill University, Yale University, and University of Toronto. Prior to his present position he served for six years as Professor of Homiletics and Pastoral Care at Yale University Divinity School.



Temporary Educational Housing

Howard B. Foshee

HOWARD B. FOSHEE

Mr. Foshee is Editor of Church Administration Materials, Baptist Sunday School Board, Nashville, Tennessee. He holds degrees from Howard College and Southern Baptist Theological Seminary. He is a regular contributor to national religious magazines and a frequent speaker to assemblies on religious journalism. He did graduate work in journalism at the University of Alabama.



Someone quipped recently at a religious conference that, "The most permanent thing in the world is a temporary church building." And he was just about right. Yet, many churches across the nation are recording prolific growth through the use of former dwellings, adjacent to the church property.

A lead in a religious news story not long ago stated: "If your church needs more room for expansion, and new classroom space is not available in your present building, why not check the newspaper 'want ads'? Splendid facilities are advertised daily."

It may not be quite this simple, but progressive churches are buying and renting dwellings for educational space. And they are using this additional space until their building fund will permit erecting a more permanent structure. Other congregations are securing dwellings in sections of the city without a church and starting mission Sunday schools. The result in almost every case is one of growth in both attendance and enthusiasm equal to that of expensive educational buildings.

Take the case of the Asheboro Street Baptist Church, Greensboro, North Carolina. A dynamic young pastor had been in the field a little over two years. His leadership had guided the church toward constant record-breaking attendance in all the educational organizations. Rooms were crowded to capacity. Success was suddenly conjuring larger problems than failure had ever brought. Something had to be done—and soon.

An architect was secured to draw up plans for a new educational wing. But, like many churches, the property lines would not permit additional expansion. "What about that big backyard next door?" someone asked. However, investigation immediately showed that a city ordinance prevented building so close to the dwelling on the front part of the lot. Well, what could they do? The only answer was to

buy the house too. Construction started immediately on a modern educational building.

Then some one suggested, "Let's use the house for the educational director. Why, we could save \$75.00 a month in rent." But finally, and wisely, the dwelling was used to create space for three new nursery departments, and at very small redecoration cost.

Babies were at last comfortable in their more spacious surroundings. Parents too were happier, and were bringing their children to services with noticeably more regularity. A city ordinance has helped solve a problem.

Since the purchase of the first dwelling by Asheboro Street Baptist Church, they have bought two additional two-story homes. Both have been put to use providing desperately needed classroom space.

One dwelling contains a new adult department that was formed by dividing two large classes. A class of 150 men was divided into three units and a class of 75 ladies created two classes.

Efficiency was realized immediately. Attendance soared. Two months later, when the pledges for the new budget were signed, the stewardship record for the new classes was almost double what the same members had given when in larger and more inactive classes.

In Birmingham, Alabama, a church already using several dwellings purchased an entire city block for future expansion. The twelve dwellings were put to use as classroom space to care for part of the 1500 to 1800 that attended Sunday school each Sabbath.

A church in Louisville, Kentucky, discovered the old log house next door was a perfect meeting place for classes. It was also a perfect setting for Boy Scouts and church socials.

Your church will probably find that they will not lose

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Balm for the Bake Sale

Eileen M. Hasse

The little church of Greensburg had enjoyed a fresh prosperity when the ladies' aid was established. Dinners, bazaars and the annual bake sale livened the little town unaccustomed to social excitement. New carpet went down in the church. The altar was renewed, dishes were bought, and the church basement was taking on a lovely-place-to-dine look. For all of this, the ladies' aid was responsible. Then the ladies ran aground. They hit a rock. Sales dropped. The baked goods sale grew stale. Ladies bought back their own baked goods and ended up toting them back home.

Then came the change. Pert little Mrs. McAvoy had never been one to accept defeat. She was elected president of the ladies' aid. It was a tense and wearing meeting when she took over the reins. She drained the group of ladies for ideas. She analyzed the plight of the organization. She pointed to the pews, needing varnish and the walls, needing paint. She mentioned altar equipment that could be purchased for the church. She pointed a finger and kept it pointed.

"Everyone needs to eat," she said. "This slump in the bake sale can be beaten." Then she remembered that she had purchased a loaf of Mrs. Thompson's bread, last year. No one's bread ever came up to Mrs. Thompson's. It was the same with Hilda Kaun's angel food. Hilda Kaun made the best angel food but Melissa Thompson baked the best bread.

"I believe," Mrs. McAvoy told the group, "that each of us has a talent for baking a certain thing better than any other. I recommend that each of us examine ourselves to find that certain bake talent."

That was the beginning of a hum of ideas.

"Not fancy baking," she heard one lady remark. "Just simple but outrageously

good foods are bound to sell. Every one needs the plain foods."

Mrs. McAvoy took inventory of the population of Greensburg. Every family was an average family, trimming the budget of fancy groceries to make ends meet.

"I think packaging is important," Mrs. Fenske remarked. Mrs. Fenske was immaculate. Mrs. McAvoy could see that some folks might object to buying foods that were not covered with plastic or cellophane.

"The cake I brought last year had been frozen," Mrs. Timken confessed. "Later, I thought it would be too bad if someone bought it for their own freezer. A product that is frozen twice is always inferior. I believe our baked goods should be freshly baked, not taken from our freezer."

"Perhaps our cakes, cookies, and rolls are sold in too large lots," was another suggestion.

Mrs. McAvoy remembered the countless families of Greensburg which numbered two or three members. She thought of the widow Milhouse and the spinster teacher who lived alone. "You are right," Mrs. McAvoy agreed. "Perhaps the cakes should be smaller, the cookies packaged by the half dozen, and the rolls available in small numbers. Even the loaves of homemade bread could be smaller to accommodate the small family." Didn't large families usually bake their own? The people most apt to patronize the bake sale were the small families, the single man or woman with a hankering for mother's baked goods.

"I think people buy anyway, to help the church along," said young Mrs. Stumbo.

Mrs. McAvoy cinched it with, "It is well for people to help the church by contributing to the cause, but we, as an organization, must give good products for their dollars."

Advertising was attacked when one woman rose up to say that her husband walked past the poster every day for a week and didn't see it. "We must make our posters more eye-catching," she suggested.

The newly organized bake sale went full force ahead. What a bake sale, after the balm of the last ladies' aid meeting! The plain wooden tables were covered with paper table cloth. The baked goods, covered with cellophane, looked as immaculate and orderly as those in any first rate food shop.

Lonely grandfathers, wistful maidens,

The Pastor's Wife
This department offers a forum for discussion of the social, family, and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL

and bachelor boys walked away with package after package. Busy mothers filled their freezers and working wives stocked up on family treats.

The bake sale of Greensburg had suffered a relapse but it was rallying. It lived. It is still living, today. Greensburg has established a reputation. People come from far because they know that each year the home made bread at the Greensburg sale will be baked by Mrs. Thompson and every angel food cake there will be whipped up by Mrs. Kaun.

The bake sale has flourished and with it the ladies' aid as well as the church of Greensburg. The ladies have contributed generously to the keeping of the missions as well as the mellowed old church of Greensburg, and many an aging man has recaptured the glow of a real old-fashioned ginger cooky such as came from his mother's stone crock.

What was balm for the bake sale was balm for the ladies responsible. Each has come into her own by working up a reputation for the kind of cookery she does best. More than that! She has put her cooking talent to work for the glory of God's kingdom, the pleasure of the whole community, and her own mental welfare.



RECORD REPOSITORY

This beautiful cabinet was designed by Whittemore Associates, Inc. to contain a record of weddings and baptisms at First Methodist Church, Erie, Pennsylvania.



EILEEN M. HASSE

Mrs. Hasse is a life-long member of Saint Paul's Evangelical Lutheran Church, Hillpoint, Wisconsin. The mother of four children, she also finds time to play an active role in her church and to write with frequency for religious publications.



There is NO SUBSTITUTE for PRINTED PARISH PAPERS

Why continue to distribute printed matter of inferior quality or produce on a duplicating machine, when your church can publish a high class parish paper? The National Religious Press supplies parish papers, better in appearance and quality than national church periodicals, at amazingly low prices. In fact, even the smallest church can publish a local parish paper which will astonish the community providing our service is used.

MORE THAN 400 AGREE

More than 400 ministers have been using our service from one to twenty years. They all agree that there is no excuse for any church to distribute an inferior parish paper. Read what a few say:

"The last issue of Christ Herald was superb."—Rev. R. A. Martens, Kansas City, Mo.

"The last issue of The Last Call was very good."—Manchester Pentecostal Church, Los Angeles, Calif.

"Your printing is excellent."—Rev. O. E. Dolven, Horace, North Dakota.

"The last issue of Luther Memorial Lutheran was excellent."—Rev. H. C. Peterson, Springfield, Illinois.

"Your work is always good."—Harvard Congregational Church, Oak Park, Illinois.

"We were well satisfied with the last issue of St. John's Herald."—Dr. Charles P. Cressman, Baltimore, Md.

"You are doing a wonderful job of printing on A. P. Youth Adherer."—Ruth McKissick, Editor, Minneola, Kansas.

"The cover design you selected for the last issue of St. Andrew Visitor was just perfect."—Rev. Allan W. Martin, Moose Jaw, Sask., Canada.

"The last issue of The Bugle Class was one of the best we have ever received from the National Religious Press."—Rev. Edward J. Ellett, Buskirk, New York.

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Education Building Awards

(From page 10)

necessary to place the building on the property lines on all sides. To overcome this limitation, architect Steinbomer created an interior court just inside the front entrance to provide an appropriate setting for the chapel. The entrance to the chapel from this courtyard is topped by a stainless steel cross from which descend seven doves, symbolizing the seven gifts of the Holy Spirit, with the last dove resting on the hand of Saint Francis of Assisi, completing the symbolism between God and man.

The birds-eye cutaway illustration clearly shows the functional aspects of the building. You will quickly perceive the differences in design between building for student use and building for conventional religious education functions.

The entire structure is built on a concrete slab and beam foundation. Basic structure is steel frame with the exception of the chapel which is of laminated post and beam construction. Floors in the recreation areas are terrazzo, cork is used on the chapel floor, with slate paving being utilized in the courtyard. The exterior walls are of Arkansas ledge stone, with the same material being used for the interior of the chapel.

Second Prize

First Evangelical and Reformed Church, Raleigh, North Carolina, was a newly formed congregation of forty persons. Their need was for a building program which would fit their limited budget and also provide for future growth. They determined that the first unit constructed would be the education building, a practice that is growing more and more frequent. A fellowship hall was provided for community activities and temporary double-duty as a worship auditorium. This part of the total plan was built, providing 5,786 square feet of floor space at a cost of \$59,017, approximately \$10.20 per square foot. The education facilities accommodate 202 persons. The nave of the chapel seats 260 persons.

These facilities provide seven classrooms and a general purpose room, plus the pastor's study, the kitchen, fellowship hall, and rest rooms. The site provides space for ample off-street parking, a picnic area, a worship auditorium, and other expansion and development as needed.

The construction is of concrete block brick veneer with a concrete slab floor, covered with vinyl tile. Interior walls are exposed concrete block which has been painted. The fellowship hall roof is of wood with steel trusses. Ceiling is acoustical tile. The roof over the education wing of the building is wood with a plaster ceiling. Heating is by hot air and provision has been made for future air conditioning.

First Prize

The kindergarten of First Methodist Church, Honolulu, was originally designed as a Sunday school and day school for pre-school children, but at present is being used for a very much needed program for retarded children. The kindergarten building provides 4,780 square feet of floor space (not including corridors, passageways, and the play patio) built at a cost of \$60,000, about \$12.55 per square foot.

There are three classrooms in the kindergarten unit. Two of the rooms measure 24' x 45' and can be united into one large room 90' long. These classrooms are equipped with movable locker units which serve as screen walls for smaller play or work groups, with easels and ample storage space for paper, drawing, and paint materials. There is also a closet for the teacher, a movable clay table, and a work bench for woodwork. Windows on one side are plate glass down to the floor opening onto the patio. The other long walk is covered with tack wall space. Each room has a work niche, a work sink, and its own toilet group.

The third classroom is 18' x 31' and is designed for younger pre-school children. It is connected to a lanai on one side by a sliding disappearing glass wall. It also connects to the play patio. The lanai is sheltered by a fiberglass roof.

Adjoining this classroom is a small office with pigeonholes for the storage of handbags and parcels of visiting or helping mothers. This room has an observation window so that the children can be watched. The floor of the room is elevated three feet, the children are not conscious of the mother's presence.

On the other side of the office room is a small kitchenette which also has an observation window overlooking the crib room.

The crib room, 21' x 50' is ventilated with high windows to prevent drafts. There is room for eighteen cribs, and the room is equipped with a long diaper counter and ample storage space.

The play patio, constructed on two levels to overcome the natural slope of the site, is organized for play equipment such as sand box, swing, and merry-go-round. A play lawn is provided along with a continuous concrete ramp which offers much fun with tricycles, scooters, etc. The play patio is completely surrounded by rooms with easily controlled entrances which facilitate supervision.

On the street side of the patio is a greenhouse, serving the entire church, and a storage-covered back side of a four-car garage.

The east side, facing the prevailing wind, serves as the sexton's quarters, a completely independent apartment with kitchen, living room, two bedrooms, and bathroom. It also houses a utility room with service sink, washing machine, and mop storage.

Between the kindergarten and the main worship auditorium is a paved volleyball court, surrounded by fig trees, bananas, hibiscus, and other tropical plants.

Basic construction is of slow burning, heavy timber frame and hollow cement block made of local coral limestone. One wall, built primarily as an experimental wall for the main worship auditorium, was built of beach rounded lava rock, embedded in a concrete mix made of the same coral limestone used in making the hollow tile. This wall was well reinforced against earthquakes, and it was also learned that sandblasting was the most economic and effective treatment of the wall surface.

The roof structure is of the same basic heavy timber construction, with aluminum foil being used for the roofing itself. This was troublesome to install, but has proved very satisfactory in use.

The enclosure of the greenhouse is made of local Sisal stalks, split and nailed against redwood framing. The floor covering design is composed of light and dark green asphalt tile.

It is particularly interesting to note the large use made of local materials. An economical technique in any building, it was especially valuable here because of the cost of shipping non-local materials to The Hawaiian Islands. It also makes a psychological and physical feeling that the building "belongs;" that is, it is a part of the cultural and physical atmosphere in which the building is placed.

Conclusion

It is gratifying to note the addition of a special classification for education building awards in the Church Architectural Guild of America. At the 1955 convention there were only three classifications, all church buildings. In an age in which religious education is playing a more and more prominent role in our churches, often becoming the center of church activity, we believe that this action by the Guild serves to recognize and emphasize the necessity of providing good educational facilities.

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—Herbert E. Richards
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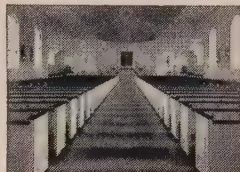
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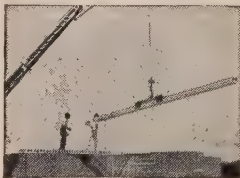
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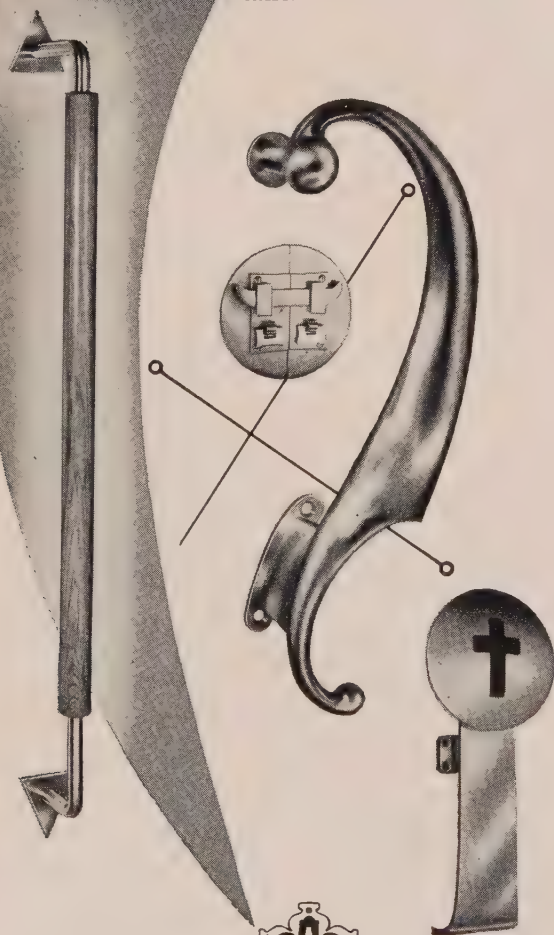
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Beware the guide—
The sin that leads you wrong.
Beware—oh, hear!—
The winsome evil strong!

In upward ways,
Let Christ, The Way, lead on.
His ransom free
Will save till wrong is gone.

So praise the Leader,
Mighty God of humble souls.
As each may enter
Heav'n's door: Hark, bell tolls!

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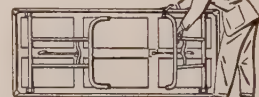
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Priming the Preacher's Pump

(From page 14)

make sick men whole."

What if you find it irksome, repetitious? San Francisco's Bay Bridge requires over thirty men to paint the steel-work. The gang does nothing else. When they finish at one end it is time to begin painting again at the other. "Tomorrow and tomorrow, and tomorrow creeps on this petty pace from day to day . . ." What of Jesus' "hidden years" in the carpenter shop of Nazareth? Why, when his first disciples returned to the well-side in Samaria expecting to find him exhausted, was he renewed in vitality? Where Jesus got the meat to eat they did not know.

1. To find durable joy in our work it must be socially useful, and reasonably stimulating to the best in us. Some persons ought to find their work irksome, and should, if possible, change it. If Aaron Drucker, at twenty-five had been content to remain in a New York sweat shop he would never have become a college professor at fifty years of age.

2. Face the limitations of your job, knowing that every occupation has drudgery and disadvantages. But see the advantages your work has and use them, not only to make the most of your best but to advance God's cause on earth. Picture it in highest terms. You may have the golden chance of providing goods and services which others need. Best of all, you may have a chance to help another in the spirit and for the sake of Christ.

3. Use your work as a divine vocation. You too may be a laborer together with God. Hear Dr. George Washington Carver, most eminent of negro scientists of our time: "When I get an inspiration, I go into the laboratory and God tells me what to do. . . . God, what is a peanut, and why did you make it?" he said he reverently asked. Life is not a solitaire game, but team play. God hopes for our cooperation. George Eliot's poem on Stradavarius, the violin maker has point:

God choosing me to help Him . . .

My work is mine,
Ande heresy or not, if my hand slacked
I should rob God,
since He is fullest good,
Leaving a blank, instead of violins. . . .

"Tis God gives skill,

But not without men's hands;

He could not make

Antonio Stardavari's violins

Without Antonio.

Take this idea from here, and leave your hearers confronting their job in the presence of our Lord. Another poem useful for such a message is Henry Van Dyke's which begins, "Let me but do my work from day to day . . ."

II. Don't Neglect These Three R's.

"But the Lord was with Joseph and showed him steadfast love, . . . And the keeper of the prison committed to Joseph's care all the prisoners who were in the prison; and whatever was done there, he was the doer of it." (Genesis 39:21-22, RSV). Note Moffatt's version, "he was responsible."

From the marvelous Joseph saga you may get an interpretation of man in harmony with the Christian view. Joseph was held responsible, and proved himself a responsible person. God holds us responsible too, for our use of that with which he entrusts us—life, talents, children, the larger welfare, the transmission of the gospel of Christ. When we sin we turn away from our Father's love, and

cease to act as responsible members of his family. The three R's often neglected in our view of ourselves and our fellow-men are: (1) Revelation (2) Responsibility (3) Relationships.

In the light of revelation we realize that we are related to God ("So God created man in his own image"). In the light of our responsibility we know that we must acknowledge our part in our folly and failure. We are responsible—not heredity, environment, or others—far taking charge of ourselves and turning ourselves over to the one who can remake and redirect us. In the light of our relationships we know that we are intended for fellowship, for mutual service, and for love at its deepest and best.

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Immanuel Lutheran Church, Fargo, North Dakota
Architects: Foss & Company

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III. *The Power of Positive Doing.* Millions seem to be helped by the power of positive thinking, despite critics who question whether there is much thinking involved. Certainly negations are poor foundations for effective living. Why not a message on positive action along the lines of Christ's directives? Text: "If you know these things, blessed are you if you do them." (John 13:17).

Introduction: A discerning wit said of an acquaintance that he had both feet firmly planted in mid-air. A negative approach to life is that kind of precarious position. Christ laid the axe of criticism at the roots of any tree of iniquity. He did not fear being called negative when great issues were involved. Yet Christ warned against being of "doubtful mind." Look at the four Gospels and the reports of his prescriptions: "Seek," "ask," "knock," "this do," "abide," "go," "heal," "believe." Without making positive words or attitudes a fetish, it is true that life yields its joys and worthy prizes to those who proceed on Christian positives." As we read in *Measure for Measure*

Our doubts are traitors,
And make us lose the good we
oft'n might win,
By fearing to attempt.

Here are positive principles enunciated and demonstrated by Jesus:

1. Live positively for the highest you know. Text, and context should be clarified. Grenfell of Labrador said frequently, "Religion is action not diction." Recall the interview Jesus had with the wealthy enquirer, (Luke 10:28): "This do and thou shalt live." He—the revelation of the Father—believed we could live that way. Before Dr. Alfred Adler, the eminent psychologist, said it, Jesus made men feel that with God they could turn a minus into a plus. We can work with the universe, with one who made and is making it.

2. Believe affirmatively. Bishop Gerald Kennedy once said that we are made to affirm and not to deny. Look at Mark 1:15, the first recorded saying of our Lord, "repent and believe the gospel." Replace your doubts with the mind of Christ. I believe in God through Jesus Christ. Therefore I confide myself, my loved ones, and my task to him.

3. Pray positively. This is not a "gimmick" but sound practice. Prayer is more than affirmation, it is asking, interceding, adoring. But prayer is also affirming the goodness and the severity, the judgment and the love, the resources of God. "Whatever you ask in prayer, believe that you receive it, and you will." (Mark 11:24). If you have not used it, look at John Gunther's tribute to the son he and his wife lost through an incurable brain disease. Note the affirmative tone of Johnny's brave "Unbeliever's Prayer" and his father's commentary. The book's

title is *Death Be Not Proud* and any public library should have copies.

IV. *Can the Churches Unite?* Texts: "Can two walk together, except they be agreed?" (Amos 3:3); and "... that they may all be one, even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me." (John 17:20, 21).

1. Thoughtful persons ask this question increasingly. A prior question faces us: *should the churches unite?* Sincere disciples fear "huge ecclesiastical mergers." Big business in religion depresses them. Spiritual unity all desire, but what of organic union? Would we lose Protestantism's genius—the right of dissent, the principle of self-criticism and self-correction? Is a National Council or a World Council of Churches not sufficient? The "ayes" for fuller union have it for these reasons: (a) The manifest needs of our nation and of the overseas fields can be met only through a united church. (b) Only a united church can speak authoritatively and healingly to a divided society and torn world. Can we speak about one world at peace, if we in the churches are not one in Christ's peace? Church unity is not a luxury but a moral necessity. Can we continue building denominational towers of Babel and not be self-defeated? (c) Only through union can our Lord's prayer have adequate answer. Said the late John R. Mott, world lay-leader of Christendom: "Every extension of the visible fellowship of Christians will increase the power of the Church to witness to its Lord." (*The Present Day Summons*, page 153.) Can we enter into our full heritage of insight, faith, and worship by maintaining isolation from other traditions and communions?

2. Can the churches unite? They can because our Lord prayed only for what he knew to be within the will of God. Obstacles must not be minimized nor must possibilities be overlooked or despised. Where are the hurdles we must surmount? In our own human nature, our pride, our conservatism, our lack of faith, our inertia. There are others, described by Dr. Henry P. Van Dusen as the convictional, the cultural, and the temperamental differences. Under the first are not only doctrinal problems but questions relating to church order. Under cultural are the differences springing from historical traditions, social outlooks, and loyalties. Under temperamental we find the cleavage between the traditionalist, the innovator, the progressive, etc.

Can the churches unite and transcend such formidable differences? They can because many of them have! Consider the United Church of Canada (Congregational, Methodist, Presbyterian), the once separate Methodist churches of Britain and of the U.S.A., the Church

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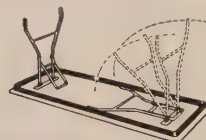
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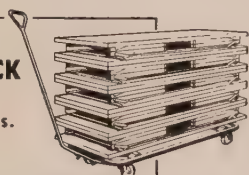
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of South India (most dramatic and comprehensive of them all). With God what should be shall be. He makes, like the Lord at Emmaus, to go further, and we must go with him. As we deepen our sense of the urgency of the need of common service for God's kingdom, union or re-union will take place. Meanwhile we must demonstrate our original and basic oneness in him who is Lord and savior.

V. *If You'd only Use Your Imagination!* Text: Ezekiel 8:12: "Then he said to me, 'Son of man, have you seen what the elders of the house of Israel are doing in the dark, every man in his room of pictures?'" Compare with the King James version: "every man in the chambers of his imagery."

Introduction may be an illustration of the power of imagination. A lecturer asked a class to say when they smelled some oil of peppermint he spilled on the floor. Almost instantly half a dozen hands went up. At last the back row responded, they smelled the peppermint too. At the conclusion of his lecture on the effect of imagination on the senses the professor announced that he had poured only water on the floor. But how powerful is this imagination. It is not unreal. It contributes immensely to success in many professions. Christians should use their imaginations: (1) to visualize what should be done and how it may be accomplished, (2) to put ourselves in the other person's place and, (3) to replace pictures of defeat, of temptation, of evil with those of Christ. If a noble picture has a prominent place in a room the less desirable pictures must go. "Let this mind be in you which was also in Christ Jesus."

Jesus taught by appealing to the imagination in his deathless short stories we call parables. He knew, as when we reflect on it we also know, that the decisive battles of character and of destiny are won in what Ezekiel called the "room of pictures," "the chambers of imagery."

Conclusion: Give specific suggestions as to how the Christian use of the imagination may be cultivated. Think of Jesus, with children, with those needing healing of body and mind, of his cross. When fear invades the mind, imagine Jesus stilling the storm. Say over to yourself great hymns like Whittier's *Dear Lord and Father of Mankind*. When pride stalks closely and you are tempted to be arrogant, self-centered, or superior, let the image of Jesus, girded with a towel, washing the disciples' feet, flash on the screen of your mind. Then close with Paul's famous "mind cure"—Philippians 4:8—"think about these things."

PARSON'S BOOK-OF-THE-MONTH

Spiritual healing, fact or fraud? Must we not only demythologize the healing

ministry described in the New Testament but also reject it? What place does Christian prayer have in the care of the sick? What are the relationships to be sought between physician and pastor, between psychiatrist and surgeon? Questions like these are not dreamed up, but are pertinent and recurring. In Great Britain in 1955 I was first shocked then impressed, and not a little puzzled by the prominence being given to spiritual healing by well-educated, level-headed ministers of the leading Protestant churches. Not one man exercising pastoral ministry is unaware of the mysterious therapeutic properties of prayer for the sick, and not just those we knowingly label "functionally ill." What should we think about it? What place should we give it if we are committed to a Biblically oriented, evangelical, as well as intelligent ministry?

A recent book which will give definite assistance in answering the above questions is *New Concepts of Healing—Medical, Psychological and Religious* by a well-informed, Christian woman, Miss Alice Graham Ikin. Published in our country by Association Press, 291 Broadway, New York 7, New York, in 1956 for \$3.50, it has a discerning evaluation in its American introduction by Wayne E. Oates of Southern Baptist Theological Seminary, Louisville, Kentucky. Dr. Oates is an outstanding authority in the field of pastoral psychology and as sensible a teacher as I know. In addition, nearly 100 pages have been added to the U.S. edition, dealing with resources for pastoral education, reports of studies of spiritual education (including Oral Roberts and Christian Science) and medical statements.

Fortified by the facts and assessments of this book, and with the additional insights to be derived from the symposium on spiritual healing in the Spring 1956 number of the magazine *Religion in Life* (Abingdon Press, 810 Broadway, Nashville 2, Tenn. \$1.25 a copy) any minister should be able to discuss this vital subject helpfully.

NOTABLE QUOTES

The best educated person is one who has been matured at just the proper rate. Seasoned but not kiln dried. The starch thickening has to be stirred in with slow care. The arteries will harden fast enough without being helped. Practice of an art is more salutary than talk about it. There is nothing more composing than composition. All there is to learning to write or talk is learning how to have something to say.

—Robert Frost in Poetry and School, remarks from his notebook in *Atlantic* magazine, June 1951.

* * *

A cup of cold water may save a life—a pint of blood given for transfusion may save another, an injection of penicillin may save a third, and the love and faith

of someone who has learned through prayer how to provide a link between a sufferer and the "life more abundant" which in their sickness they cannot respond to or appropriate unaided, may save others. We need to draw on all the forces of spirit creatively to meet so world-wide a need, not decrying those who are different from, or whose methods seem alien to ours, but whose work shows by its fruits that it too has channeled some fraction of the resources of Almighty God to meet some human need and put a sufferer on the road to life and health again.

—A. Graham Ikin, *New Concepts of Healing—Medical, Psychological, and Religious*. American introduction by Wayne E. Oates. Association Press, New York, 1956. \$3.50. pages xxii, xxiii.

* * *

There have indeed been many religions in the world besides the Christian religion; and I believe something of God's truth has been in every one of them, for some race of mankind, in its own time and place, as men were able to receive it. But after all, when it comes to the vital issue for you and me, standing where we are, what other religion is there to be seriously considered except the Gospel of Christ? When it isn't an easy-chair argument or a debating society, but a desperate need of something to live by in this chaotic world, what else is there but the religion of Christ? . . . the things that we desperately need—the love of God to sinful men, the opportunity of new beginnings, the Kingdom of God, which calls us to its service among our fellows, and which is invincible and everlasting—all that pattern of belief and life is not simply *any* religion or *every* religion: it is the religion of Christ, the Gospel of Christ.

—the late D. M. Baillie in *To Whom Shall We Go?* (title sermon) Charles Scribner's Sons, New York, 1956. \$3.00.

* * *

The Church lived 1700 years without a Sunday School. It lived 150 years longer without a troop of Boy Scouts. Thomas Chalmers never met a friendly Indian. Henry Ward Beecher had no skill in woodcraft. Phillips Brooks was not an expert in the tying of knots or the pitching of pup tents. Dr. Gladden paid no attention to the finances of his church but let the trustees find the money. No record has come down as to what filing system Chrysostom used or what Savonarola did with his reports . . . The leaders of the church have done it by their preaching.

—Carl S. Patton, *The Preparation and Delivery of Sermons*, page 4. Willett Clark and Co. 1938.

JEST FOR THE PARSON

A Southerner told me this in Richmond, Virginia. He declared that he loved Texans, too. An irate Texan in a northern city asked the toll operator the charges for a long distance call he had made. "That will be \$3.95 plus tax," said the operator. Exploded the Lone Star ranger: "I could call hell from Texas for that much!" A moment's silence, then commented the operator, "Yes sir, but that would be a local call in Texas."

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Secure Those Signed Blank Checks

Arthur L. H. Street

One Sunday a stranger found his way to the unlocked and unoccupied pastor's study of a Washington D.C. church. He discovered and purloined a bank check book containing checks signed in blank by the church treasurer. By filling in the date, payee, and amount blanks, the thief was able to cash the checks. The church corporation sued the drawee bank for honoring the checks, and as an alternative measure, sued an insurance company which had issued a "Church Burglary, Robbery, Theft, and Larceny Policy" to the church.

In deciding that the bank was not liable, the Municipal Court of Appeals, District of Columbia, said, in part (*Concordia Lutheran Evangelical Church v. United States Casualty Company et al*, 115 Atl. 2d 307):

On the evidence it seems clear that there was nothing about the man or the check that required the bank to conduct an investigation. It later became known that the check, though properly signed, had not been lawfully completed or delivered by the maker. . . .

Courts have in such situations invoked the familiar and salutary maxim that when one of two innocent persons must suffer from the fraud of a third person, the loss must fall on him who made it possible or helped set the wrong in motion. Thus it has been held that while a bank must be assured that the drawer's signature is genuine, it is not under a duty to ascertain that it was the drawer who personally filled in or wrote the body of the check. . . .

In *Weiner v. Pennsylvania Co. for Insurances, etc.*, 160 Pa. Super. 320, 51 A.2d 385, 388, in an identical situation, the court held that a paying bank, . . . under its contractual relationship with a depositor, is bound to pay a check valid on its face, and that ". . . as between two innocent parties, the bank and the depositor, liability should be borne by the one, i.e. the depositor, who made the loss possible."

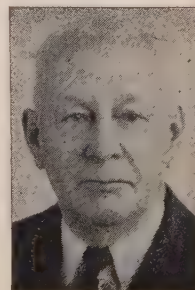
But the court decided that the insurance company was liable, for these reasons:

Coverage was sold to the appellant (the church) under a "Church Burglary, Robbery, Theft, and Larceny Policy" in which the company agreed, "To indemnify the assured for all loss by burglary, robbery,

theft, or larceny of property common in houses of worship, including money, securities. . . ." The policy defined "securities" to mean, ". . . all negotiable or non-negotiable instruments, or contracts representing either money or property. . . ." Appellant naturally takes the position that within the meaning of the policy the two checks were negotiable instruments. The insurance company argues that they cannot be called either negotiable or non-negotiable instruments, and that they were merely blank pieces of paper. We think liability is to be tested not by technicalities of negotiable instruments law, but by the rules of the law of insurance. We have already seen that the church has suffered a loss final and complete, since it has no rights against . . . the bank . . . Was this type of loss within the contemplation of the parties when the policy was written? . . .

The policy does not refer to incomplete negotiable instruments of this type; nor, on the other hand, does it exclude them. The only exclusions in the definition paragraph are, "manuscripts, records, accounts, or money." We think it is entirely reasonable to say that a policy offering protection against theft of "all negotiable or non-negotiable instruments" should cover the theft of signed checks . . .

The insurance company asks us to deny recovery on the ground that the loss took place not within the church property as required by the policy, but at the bank when the church's account was debited with the amount of the two checks. We think that this is but a play on words. We cannot agree that the subject matter of the theft is any the less a loss to the owner because it is not converted into money until after the thief has made good his escape.



Arthur L. H. Street

Born in Ontario in 1877, Mr. Street is presently counsel to Leonard, Street, & Deinard, a Minneapolis law firm. He graduated from University of Kansas Law School, and has been an editor, a publisher, and a contributor to nationally circulated trade and professional journals.

They Say; What Say They? Let Them Say

THEOLOGY & MUSIC

Dear Sir:

Thank you for publishing Dr. Paul Hoon's lecture (*Church Management*, June, 1956) discussing the relationship between "Theology and Music in Worship." It is a most welcome discussion, and to me a timely one. I have felt something out of place in musical selections in worship services from time to time and Dr. Hoon has very ably verbalized the vague feeling for me.

Having subscribed to and read *Church Management* sporadically over the past 12 years, I have found stimulation and help in its pages. Some issues have left me somewhat cold, but that is to be expected, to a greater or lesser degree, since no publication can be expected to provide great stimulus to all its readers in every issue.

Preston A. Taylor
Bonner Springs, Kansas

"JEST" NO JOKE

Dear Sir:

For many years I've been a subscriber to *Church Management* and have found many helpful items in its pages, in the various departments of the magazine.

Again this year we have been helped in making arrangements for a vacation exchange by our ad in the "Minister's Vacation Exchange" column. Mrs. Frazer and I wish to express our sincere appreciation for this column.

I'm wondering, however, if the "Jest for the Parson" in the June issue wasn't a bit unfortunate to be used, not merely in a magazine such as yours, but anywhere? Are jokes which involve religious or racial questions ever "helpful" in promoting brotherhood feelings?

William J. Frazer
Moosic, Pennsylvania

LAYOUT SUGGESTIONS

Dear Sir:

I would like to express my feeling about *Church Management*. Nowhere can I find a periodical with such varied information, inspiration, and genuine help.

The contents are not only varied, but good. I look forward to each issue. Your choice of classifications is balanced and covers all church necessities. Congratulations on a fine job.

However, although I have been a subscriber for a few years only, I would like to make what I think to be some constructive recommendations.

(1) Could not the articles be printed in full in successive pages instead of the present form of "Turn to page —?" Filing articles at your present method of printing is impossible.

(2) Could not your advertisement columns be of the same width on both sides of a page? I have been making use of information blank requests and find to my sorrow that on the other side a portion of an article I would like to have kept is ruined and gone. These blanks for information desired are a time-saver, but I dislike destroying a good article.

These are suggestions from someone who would like to see a really good periodical be still better.

Adrian O. Kipp
Uniontown, Ohio

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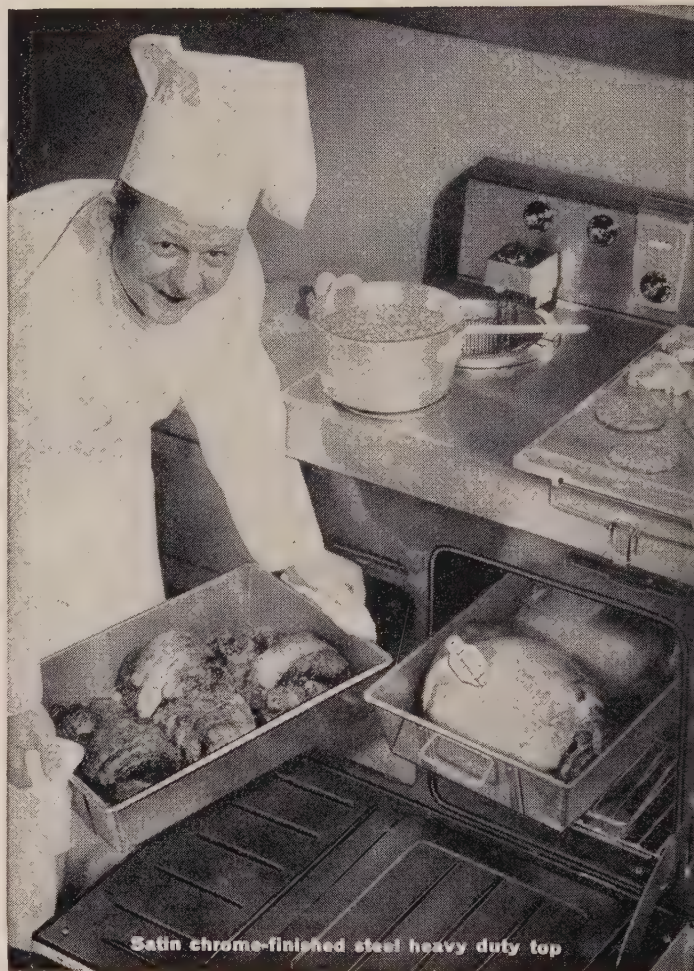
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Healing and Prayer

J. Edward Lantz

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ing miracles of Jesus. We have
thought about his teaching in the syna-
gogue, his cleansing of the leper, his heal-
ing of the paralytic, and his giving of
speech and hearing to the man who was
deaf and dumb. Now let us consider an-
other of these incidents, namely the heal-
ing of the epileptic boy. (Read Mark
9:14-29, RSV.)

"This kind cannot be driven out by
anything but prayer." Prayer is a means
of healing. It has therapeutic value. It has
helped to heal many a broken, disease-
ridden body, as well as many a wounded
heart. Most of us admit this, yet we find
difficulty in believing that prayer can ac-
tually do something for us.

The disciples certainly believed in
prayer, but they could not heal this
epileptic boy. And Jesus implied that
something was wrong with their prayer
life when he said, "This kind cannot be
driven out by anything but prayer." And
he chided the boy's father when the father
said, "If you can do anything, have pity
on us and help us." And Jesus replied to
him, "If you can! All things are possible
to him who believes."

What did Jesus mean when he said,
"All things are possible to him who be-
lieves?" Did he mean that if we just
prayed right, we could have anything we
pray for? My personal opinion is no. I
don't believe that prayer will ever accom-
plish that which is contrary to the will of
God. I don't believe, for instance, that any-
one can pray and ask God to live forever
on this earth and that his prayer will be
granted. Neither do I believe that anyone
can be completely protected from calamity
and suffering which God has allowed to
be a part of our life on earth.

Some people go their merry way year
in and year out, then suddenly find them-
selves in some hospital facing death. There
they may start to really pray for the first

time in their lives. They may ask God
to remove their suffering and restore their
health, but God cannot always answer
their prayers the way they want them
answered.

Prayer is a powerful force for right
living. It begins to exert a healing influ-
ence as soon as it is utilized constructively,
even under adverse conditions. Prayer
must be consciously directed toward God,
toward his plans and purposes. At best it
attunes our lives to the Spirit of God and
conditions our wills to his.

Prayer can help to accomplish anything
that is in harmony with God's plans and
purposes. And it is my conviction, which
continues to grow on me, that God wills
health and happiness for every person on
the face of the earth. He never wants any-
one to be sick in body, mind, or spirit. His
healing power is working in each one of
us every day in an effort to build up our
bodies to be healthy, build up our minds
to adhere to truth, and build up our spirits
to be happy and wholesome.

God's creative spirit is continually at
work in overcoming sickness and suffer-
ing; but when they cannot be overcome,
the right kind of prayer can give us the
wisdom and courage to accept them as a
part of life. Even when our bodies can no
longer be rejuvenated, God's Holy Spirit
is at work redeeming our minds and souls,
and thus he provides strength for us to
face every apparent calamity, including
death, with assurance and trust. This is
what Jesus meant when he said, "All
things are possible to him who believes."

And Lord Tennyson was certainly right
when he said, "More things are wrought
by prayer than this world dreams of."

Prayer

Dear Father, for the rest of the night,
for the food of the morning, and for the
work of the day, we thank thee. Help us
to remember that thou dost watch over us
during the night as well as during the day,
that thou dost provide for our food and
shelter, and give us worthwhile tasks
to do.

As we go about these tasks today, give
us a sense of serenity and purpose. Help
us to do those things which will not only
benefit us, but which will also bless those
who are the recipients of our labors. Grant
that we may do our work with a sense of
joy and achieve the satisfaction of accom-
plishment. And help us to remember that
"All things are possible to him who
believes." Amen.

J. EDWARD LANTZ



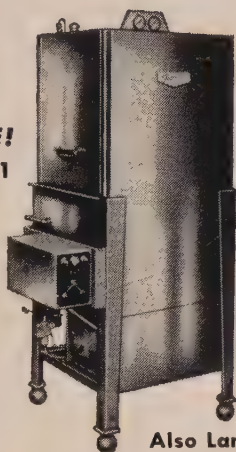
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the southern office of
the National Council of
Churches. He has served as
associate editor of
youth publications in
the Methodist
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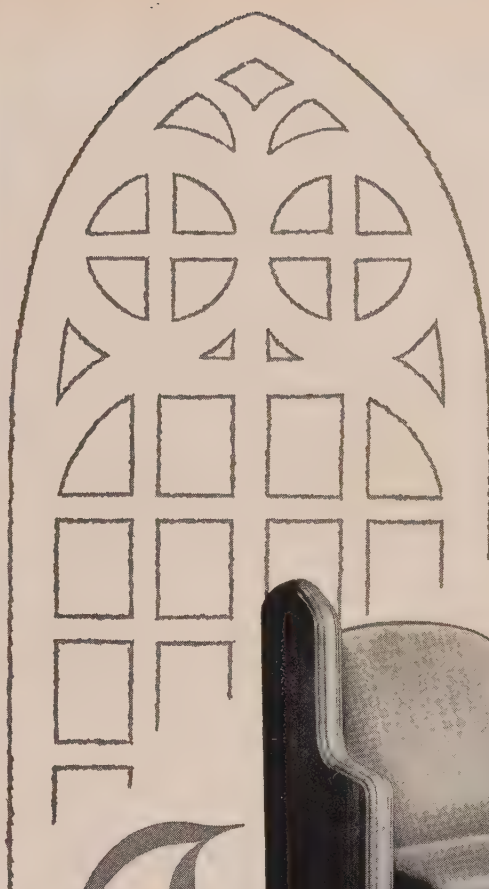
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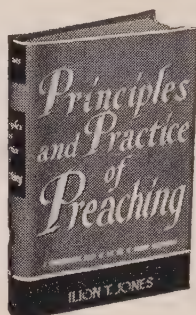
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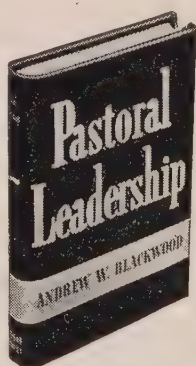
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NEW BOOKS

Education & Youth

THE TASK OF CHRISTIAN EDUCATION by D. Campbell Wyckoff. The Westminster Press. 172 pages. \$2.75.

Dr. Wyckoff became Thomas W. Synnott Professor of Christian Education at Princeton Theological Seminary in 1954. For many years he served as a teacher in national missions schools in Tennessee and North Carolina. From 1947 to 1954 he was at New York University, becoming chairman of the Department of Religious Education in 1950.

This book has two purposes. First, the author is trying to clear up some of the confusion which exists today in Christian educational theory and practice. Second, he offers suggestions to Christian educators for better church school instruction.

The book is written for officers and teachers in our churches. The contents of this book are developed in an unusual way. The author originally had planned to write for those closely associated with teaching. As the material was used in various churches and institutes, often being recorded, the book was rewritten in its present form. Thus the chapters were not produced in a library, but in a very experience centered manner.

The material is divided into four major parts with a brief summary. Three chapters outline the present status of Christian education. Part two deals with the problems of reaching the essentials of our faith; the Bible and the Church. Part three describes how our personalities are transformed. Part four is entitled Specific Concerns, which are the tools of teaching. In the final chapter and the summary the author gives his own philosophy of Christian education. A list of selected readings is added at the conclusion of the book.

This book ought to be in every church school library. It is a helpful guide for Christian educators in getting fully acquainted with their task and improving their work.

W.L.L.

THE DIMINISHED MIND by Mortimer Smith. Henry Regnery Co. 150 pages. \$2.75.

Herein the author of *And Madly Teach* analyzes the situation of modern public education in America and finds it wanting.

Education is the nation's business, second in cost only to the armed services, and the author believes its returns have been steadily decreasing in quality while increasing in quantity.

A public school principal, about to take his doctorate in Education, defends the department of Beauty Culture in his city schools by saying, "If the schools did not provide this department, its students would be street-walkers. This costs the taxpayers less money." Perhaps! but what of education?

Well documented findings indicate that a comparatively small group of professionals controls the direction of educational principles, which eventuate in methodology.

Also made manifest is the trend toward educational conditioning of the young mind toward the reduction of individual initiative and responsibility. A marked decline of the former historical norms of American culture, when a student was flunked because he had not attained the established standards of education is noted.

Since men and their character are the sole durable foundation of a nation, the diminished mind of our oncoming generation is a matter of primary concern and a challenge to the restoration of educational standards of achievement.

J.F.C.G.

MISSIONARY EDUCATION OF CHILDREN by Frances M. Hill. Judson Press. 80 pages (paper back).

This book is designed for the teacher who is concerned with learning more progressive methods for better teaching of missionary material to children. Concise and straight forward in its approach, the material should be invaluable to teachers in the Sunday school and missionary organizations.

A complete chapter gives a comprehensive picture of missionary education in the total program of Christian education from the nursery through the junior departments.

Specific material on the selection and use of material for teaching adds to the value of this book, as does the chapter on making missions live for children.

H.B.F.

Theology & Philosophy

THEOLOGY OF THE NEW TESTA-

MENT by Rudolph Bultmann. Charles Scribner's Sons. Vol. I, 366 pages. \$4.00. Vol. II, 278 pages. \$4.00.

When the first volume of Professor Bultmann's work appeared five years ago, it became clear immediately that this would ultimately be one of the truly great Biblical and theological creations of this generation. The appearance of the second volume confirms this judgment.

After a lifetime of study in this field, while teaching at Breslau, Giessen, and Marburg, the author portrays graphically the central message and meaning of the New Testament. This he does in specific historical perspective, without attempt to support any preconceived thesis. With his method and results, scholars have by no means unanimously agreed, but that this work is indispensable for anyone traveling the road of New Testament study is never doubted.

Once critical of Bultmann for having destroyed the authority of the Biblical tradition by his "demythologizing," method men have come to understand more clearly his contribution through this work, and to see that much of real truth cannot be conveyed in humanly devised categories and to recognize that myth often carries more truth than the attempt at accurate historical reconstruction.

The first volume of this classic in New Testament theology deals with the message of Jesus and the theology of Paul, comprising parts I and II of the study. In the second volume, Bultmann sets out the theology of the Gospel of John and the Johannine Epistles as part III, and then devotes part IV, the conclusion, to the stimulating study of the impact of the New Testament history and thought on the development toward the ancient church. In this latter section, which historians as well as Biblical scholars will appreciate, he traces the rise of church order, the development of doctrine, the problem of Christian living under church discipline, and the ethical demands of Jesus. Here is proper material for several months of diligent application for serious students of all aspects of the Christian religion.

FOUNDATIONS OF CHRISTIAN KNOWLEDGE by Georgia Harkness. Abingdon Press. 160 pages. \$2.75.

Dr. Harkness believes that if the gospel of Christ is to be proclaimed with mean-

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Commentary spoken by

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ing and power to a confused but wistful world, it must rest on dependable foundations. This book is an attempt to look at the sources of our Christian knowledge and to evaluate their meaning and significance to the Christian life. To this end, Dr. Harkness explores the authority of revelation, the Bible, the Holy Spirit, and the Church.

Much space is given in this volume to the relation of philosophy and theology, and to an examination of the various theological positions. Dr. Harkness has a strong desire to synthesize, and her efforts to bring together the best agreements between the theologians is always interesting but not always as neat as she implies. She is on sound ground, however, when she finally finds the common center of all theologies in the Lordship of Christ.

While those who have read the previous books by Dr. Harkness will not find anything here that she has not already said before, there is some value in having this particular arrangement of her thought between the covers of one book. Laymen would be particularly helped in following the route toward certainty which is described in this volume.

W.P.

THE DEVIL by Giovanni Papini. E. P. Dutton & Co., Inc. \$3.75.

It was quite a shock when I first read *The Devil*, for I had read Papini's first religious book, *The Life of Christ* when I was in seminary. The latter is a beautiful literary expression of our favorite theme. From one extreme to the other brings us to this courageous, stimulating discussion of evil, written in a brilliant, often amusing, manner. Sometimes seeming cynical, sometimes tongue-in-cheek, the author shows a depth of learning equaled only by his readability.

One should start reading at the Preface, in which he outlines what the book is not, and then says that he believes that this is the "first book about the Devil, written by a Christian, in the light of the deepest meaning of Christianity."

It is withal, a very refreshing book, full of original ways of saying a lot of oft repeated ideas. There are few, if any, dull pages. It is not just a history of opinion and belief about the Devil, but an entertaining, instructive, and thought provoking consideration of the whole problem of evil. The author puts it in a variety of ways, and from many angles, but the approach is always toward the same problem.

A strange picture is this author's work, starting with a truly great book about the supremely good, coming after many years to write a book about the supremely evil. It's well worth reading.

D.T.

Bible

THE BIBLE TODAY described by

Christian scholars. Harper & Brothers. 208 pages. \$5.00.

The *London Times*, disturbed by the lack of factual knowledge of the Bible, asked twenty-eight Biblical authorities to prepare a series of twenty-nine brief articles about the place of the Bible in modern British life. These articles, in condensed form, were printed in a supplement to the *Times*, and brought forth a great demand for the material throughout Great Britain. This book is the complete series, without the necessary condensations of the supplement.

The twenty-eight authorities include Catholics and Protestants, ministers and professors, representatives of both the Anglican and the Free Churches. But no ecclesiastical nor theological points of view are emphasized. This is a study of the language of the Bible, its literary growth, the Pentateuch, the Apocrypha, the backgrounds to the life of Jesus, Saint Paul, and several articles about various versions and translations.

Each article is by a specialist in his field, and in no wise is any article "written down" for the lay reader. The authors write briefly and clearly, mincing no words where technical words are needed. Yet each article is alive with interest for lay as well as clerical reader. No wonder the supplement sold out so quickly.

Harper has done a service to American readers by publishing the book here. Its brevity and its pointedness will make it satisfying reading to many who would otherwise shy away from what seemingly is technical writing. For the book does reveal the factual information needed by those who do not care to search through commentaries for special emphases nor to read entire volumes on one theme.

A series of sixteen full-page illustrations picture manuscripts, work in archaeology, and the translators.

H.W.F.

Preachers & Preaching

VARIETY IN YOUR PREACHING by Lloyd M. Perry and Faris D. Whitsell. Fleming H. Revell Co. 219 pages. \$2.50.

Ever since the teaching of homiletics began, authorities in the field have advocated introducing greater variety in one's preaching program. This book is a down-to-earth treatise on this theme. Most readers will be quite amazed at the number of ways in which variety can be achieved. For example, the preacher can vary the aims of a sermon, its Biblical content, the subjects, themes, titles, homiletical creativity, illustrations, key words, introductions and conclusions, methods of presentation, and the preaching program itself. Wide use is made of the practices of numerous masters of the pulpit, and there are good bibliographies with each chapter.

S.L.

A HISTORY OF PREACHING IN BRITAIN AND AMERICA by F. R. Webber. Northwestern Publishing House. Vol. I, 758 pages, \$5.00. Vol. II, 672 pages, \$6.00.

The author's name is well known to many because of his definitive books in the field of church symbolism and architecture. Now he has again given freely of his scholarly research in a field in which there has been, in recent years, no activity. Wisely he has limited his field, although it is challenging enough.

Volume I treats the lives and preaching activity of a host of Englishmen. To this reader, at least, his early chapters on the Celtic church were largely on untrodden ground. Later periods are better known, although Mr. Webber has uncovered many details of interest and importance.

The second volume tells the story of the Protestant pulpit in Scotland, Ireland, Wales, and the Isle of Man. American churchmen whose ecclesiastical ancestry is involved—such as Presbyterian, Episcopal, and Congregational—will be most attracted to this excellent study. However, the rest of us will also find much of interest in its pages.

The plan in each volume is the same, beginning with a general description of the particular period under consideration, and then a series of biographical sketches and homiletical evaluations of the more important pulpit figures. In this latter connection, reference is usually made to volumes of published sermons and also to full-length biographies, so that further study is facilitated.

Every preacher should know that he stands in a majestic line of descent. Books such as these contribute greatly to that recognition. The appearance of the third volume that will deal with preaching in America will be awaited with interest.

J.Z.S.

THE PRIMACY OF PREACHING TODAY by Arthur A. Cowan. Charles Scribner's Sons. 115 pages. \$2.50.

No student of homiletics needs to be told that the Warrack Lectureship has been responsible for some of the best books in the English language on the subject of preaching. The additional fact that the current series comes from the pen of Dr. Arthur A. Cowan of the Inverleith Church, Edinburgh, Scotland, will make some readers turn to it with an unusual degree of interest. This will be especially true of those who are acquainted with Dr. Cowan's two volumes of sermons, *Crisis on the Frontier* and *Bright is the Shaken Torch*.

From the very nature of the background of these lectures, we now and then find isolated paragraphs which are too deeply rooted in British soil to be applicable to the American scene. This, though, is a minor matter in comparison with the

wealth of pollen for the mind on almost every page.

In spite of the multiplicity of books on this general subject, reading what a great preacher has to say about preaching is always an enlightening and inspiring experience. Although the format of the book could be improved, its contents give it possibilities of winning for itself a place as a homiletical classic.

L.H.C.

Related Fields

BEYOND DOUBT by Mary Le Beau. Harper & Brothers. 179 pages. \$3.00.

This book carries a subtitle, "A Record of Psychic Experience." It is definitely that. The book is written under a pseudo-

nym because of the fact that the author's husband holds a government position of responsibility and it is not, at times, the best publicity policy to be associated with literature in the field of the psychic, especially where it deals with personal immortality.

The author was born with a psychic sense. She was not conscious in her growing years that she had some personal qualities of this nature not enjoyed by others. During the war, without any training for the purpose, she received an audio, and I think visual, communication from a recently killed soldier. Through his advice she secured an ouija board. She received messages from the spirit world through this and later developed the technique of automatic writing. The book is a record of

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Both Trust and the author believe in reincarnation, which will limit the book's appeal to some followers of psychic phenomena. Others will welcome this evidence to add to that which has influenced them to date. Still others who believe in the possibility of communication with the departed will welcome the insight and lofty idealism found throughout its pages.
W.H.L.

THE FREEDOM SONG by Neill C. Wilson. Henry Holt & Co., Inc. \$3.50.

The song of freedom in this case is the *Battle Hymn of the Republic*. Under a series of dates stretching from 1845 to 1863, the author introduces charming vignettes of Southern life out of which the spirit of the great martial hymn sprang.

Mr. Wilson holds that a way of life and the inherent song in the soul of a man like Prome Oldrag eventually evolves into the finished hymn. What the hymn sings about is portrayed in the experiences of the wandering minstrel.

As sheer story telling, the creator of *Granny Hite* and *Cat Track Holler* in the *Saturday Evening Post* has produced a book that is a joy to read.

J.R.U.

Books in Brief

THE EVER-NEARER NEAR EAST by Samuel Guy Inman. Worldover Press, 22 pages, \$.50.

GOD AT WORK IN HIS WORLD by Mary E. Venable. Abingdon Press, 32 pages, \$.35 (paperback). Junior Camper's book. Program guidance manual for Junior camp leaders, 153 pages.

HOW LONG THE NIGHT by Claribel F. Dick. The Judson Press, 117 pages, \$2.00. Autobiographical story of a hospital experience.

EASY CHURCH PLAYS FOR WOMEN AND GIRLS by Karin Asbrand. Baker's Plays, 91 pages.

NEARER THE CROSS by J. Harold Gwynne. Vantage Press, Inc., 150 pages, \$2.75. Sermons.

THE CHALLENGE OF CHRIST by Dale Hedrick Ratliff. Exposition Press, 77 pages, \$2.50. Sermons.

FEELING LOW? by Harold E. Kohn. Wm. B. Eerdmans Publishing Company, 160 pages, \$2.50. Uplifting lessons learned from nature.

OF LAW AND LOVE by Peter H. Eldersveld. Wm. B. Eerdmans Publishing Company, 85 pages, \$1.50. Sermons.

COMMENTARY ON THE EPISTLES OF JAMES AND JOHN by Alexander Ross. Wm. B. Eerdmans Publishing Company, 249 pages, \$3.50.

THE EPISTLES OF PAUL TO THE PHILIPPIANS AND TO PHILEMON by Jacobus J. Muller. Wm. B. Eerdmans Publishing Company, 200 pages, \$3.50.

THE BOOK OF THE ACTS by F. F. Bruce. Wm. B. Eerdmans Publishing Company, 555 pages, \$6.00.

SPLINTERED DARKNESS by William Mason Chisolm. Trilon Press, 86 pages, \$2.50 (paperback). Poetry.

PROCLAIMING THE GOOD NEWS by William C. Martin. Tidings, 64 pages. Talks on evangelism.

CHRISTIAN ETIQUETTE by Lora Lee Parrott. Zondervan Publishing House, 116 pages, \$1.50.

BIBLE QUIZZES OF THE LIFE OF JESUS CHRIST by F. H. Moehlmann. Zondervan Publishing House, 64 pages, \$.50 (paperback).

HOW TO SOLVE YOUR PROBLEMS by Faris D. Whitesell. Zondervan Publishing House, 153 pages, \$2.00.

HANDBOOK OF BIBLE GAMES by Vernon Howard. Zondervan Publishing House, 89 pages, \$1.25.

DISCOVERIES by Eugenia Price. Zondervan Publishing House, 119 pages, \$1.50. Meditations.

PEACE WITH GOD by Billy Graham. Perma Books, 248 pages, \$.35 (paperback).

THE STORY OF JESUS FOR BOYS AND GIRLS by Dena Korfker. Zondervan Publishing House, \$1.95.

HALLEYS BIBLE HANDBOOK by Henry H. Halley. Published by the author, P.O. Box 774, Chicago 90, Illinois. 956 pages. \$3.00. The twentieth edition of an abbreviated Bible commentary.

THUS SAITH THE LORD by Martin Hegland. Augsburg Publishing House. 500 pages. \$2.50. A year of meditations from the Old Testament.

HOLY FIELDS by J. Howard Kitchen. Wm. B. Eerdmans Publishing Company. 160 pages. \$2.50. An introduction to the historical geography of the Holy Land.

CHURCH SCHOOL PRAYERS by Marjory Louise Bracher. Muhlenberg Press. 56 pages. \$1.25. Prayers on various themes for use by Sunday school superintendents and teachers.

AT YOUR BEST by Oscar C. Hanson. Augsburg Publishing House. 98 pages. \$1.75. A technique of rejuvenation in time of sluggishness.

Selected Short Sermons by Earl Riney

Determination consists of selling your own self; the doing of a thing, and sticking until you get it done.

* * *

The luxury of being charitable toward others surpasses every other personal enjoyment.

* * *

Recreation and vacation are needed for the normal human being. They keep life from becoming dreary and dull.

* * *

It is always flattering to feel that someone has focused his whole attention on you.

* * *

According to worldly standards, success is measured by abundance. According to God's standards, success is measured by use.

* * *

Human relations are chaotic unless men are honest in their dealings with one another.

* * *

Take time to relax, time to rest. The one outstanding reason why we should keep ourselves creatively alert is that in this way we can make ourselves worthwhile to ourselves as well as to others.

* * *

Mankind is weak in many respects, but one does not need to nurture evil thoughts or impulses in his mind unless he wants to. Evil thoughts come to all men, but the test of character is in what we do with them.

* * *

Some psychologists tell us that most of the emotional difficulties we have with others are mere reflections and manifestations of the conflicts we experience within ourselves.

* * *

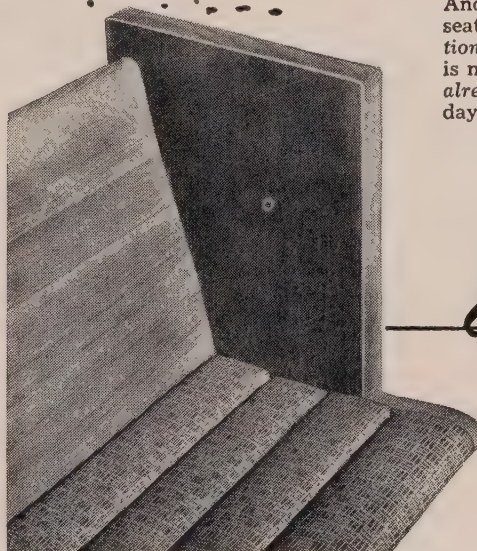
You may have the best ideas in the world, but until you learn the technique for putting them across to other people so as to arouse enthusiasm and cooperation, you will be better off to keep them to yourself.

* * *

The Bible teaches us that honesty is not just a matter of keeping your hands off a neighbor's goods. It also involves using your own goods in such a way that your neighbor's interest will be protected, the life of the whole world enriched, and the glory of God enchanted.

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The Evolution of the Building for Christian Education

(From page 8)

Bible, history, and politics which made them the informed constituency of American democracy. They found the principles of right and justice in the scriptures and automatically applied the knowledge to the social and economic conditions of their day. These little schools in thousands of small meeting houses have played a great part in the history of our country. Through these years, however, no one was concerned with the need of special rooms for educational work. Indeed, most public school buildings were primitive affairs.

Civil War a Turning Point

As was true in many other areas, the Civil War in our country brought about a new day of religious interest in which the church schools played a very important part. While Colonel Robert Ingersoll was thundering to crowded halls that the church was dying, consecrated evangelists were bringing people by the thousands into the churches, and new church buildings began to be erected. Methodism developed a tremendous vitality and became a leader in the religious growth. Two ministers of that denomination, both of whom afterward became bishops, have a place in our story.

First, take the contribution of Chaplain Charles C. McCabe, a Methodist minister who for sixteen years was the assistant secretary of the Church Extension Society of the Methodist Episcopal Church. Under his leadership churches were established by the thousands. He won national fame through a telegram which he sent Colonel Ingersoll in reply to his statement that the churches were dying. The cryptic note said:

Dear Robert:

"All hail the power of Jesus' name"—we are building more than one Methodist Church for every day in the year, and propose to make it two a day.

C. C. McCabe

"Two a day" and "one a day" were phrases caught up throughout the land, and a great church building era was on. By 1890 the Methodist Department of Church Extension had helped in the erection of more than seven thousand churches. I use this illustration to show an era of church building which in number of new edifices may equal or even surpass our own.

The second Methodist to be mentioned is John H. Vincent, who for many years was the secretary of the Methodist Sunday School Union and the founder of Chautauqua Institution on Lake Chautauqua, New York. His contribution was in the promotion of Sunday school methods, including the international lessons, and he

had a great deal to do with the creation of the Akron Plan of church educational building. The Akron Plan is a story by itself.

The Akron Plan Building

The era of the Akron Plan educational building is a fabulous one in the religious history of America. The plan itself has become a whipping boy for many specialists in the field of education, but it definitely did make a contribution to our American life. In the very best sense it was, what every church building should be, a functional building. It was tailored for the methods of religious instruction common at its time.

The American Sunday school entered a boom period with the adoption of the International Sunday School Lessons in 1872. The idea of everyone studying the same Bible passages at the same time caught the public fancy. Publishers issued books which interpreted the international lessons. Newspapers carried comments in preparation of the coming Sundays. Entire families, the mature and children, joined Sunday schools. The Sunday school became a great mass movement.

Up to this time there had been no special rooms for educational purposes. Mr. Lewis Miller of Akron, Ohio, an inventor of parts who had to his credit the Buckeye mower, gave his inventive genius to the creation of a building for the Sunday school. He was a member and school superintendent of the First Methodist Church of Akron, Ohio. In this quest he was ably seconded by Dr. John H. Vincent, previously mentioned, who had had much to do with the introduction of the uniform lessons. The building which was constructed in Akron leaped to immediate favor. In reality Bishop Vincent and Mr. Miller anticipated the introduction of the international lessons in planning the Akron Plan.

Bishop Vincent had encouraged a building which would "provide for togetherness and separateness; have a room in which the whole school can be brought together in a moment for simultaneous exercises, and with the minimum of movement be divided into classes for uninterrupted class work."

Marion Lawrance wrote in 1911 of this type of building:

The Akron Plan, however, must be considered as a creation or invention rather than an evolution, as nothing like it from which it could be developed existed or could be found anywhere. It marked an era of advance in church or ecclesiastical architecture, such as had not been made for centuries. So carefully was this plan thought out in all details of arrangement, to meet existing and anticipated requirements, that this first building still serves as the model for the buildings of today; but little improvement on the general ideas involved has been made since and no other type of plan successfully introduced. That a complicated, yet perfect, plan should suddenly spring into

existence, fully developed, like the birth of Minerva, without undergoing the slow process of development, seemed little short of the miraculous.*

A little later in the same chapter Mr. Lawrance qualifies this miracle. Mentioning that changes have come in the teaching techniques of Sunday schools he says:

The result must be two types of Sunday-school buildings; one of these will always apply to the newer or smaller school—it will be necessarily a classified building of the accepted Akron type; the other will be the subdivided or departmental type.

Of course, the Akron Plan is not now acceptable, but we should recognize that it did what we are hoping modern church building will do—provide for the best operation of the church program. It was made to order for the methods of instruction of the period. It would be worthwhile to know how many churches of this type were erected through all parts of the country. Many of them are in use today. In the Chicago World's Fair of 1893 a model based on the Akron Plan was erected so visitors might see the ideal Sunday school building.

The final worth of any church building is functionalism. If it has been created for the program of the local church it is a good building. The Akron Plan did that for its generation. Educational leaders are hoping that the churches will rally to do as well for today's program of religious education.

The international lessons and the Akron Plan dominated the Sunday school situation until the churches passed into the twentieth century. There was agitation, much of it led by Dr. Vincent, for a better educational system. The denominations were cooperating, and in 1908 the churches were offered new textbooks based on what were called "The Graded Lessons."

The international lessons were uniform in text but the interpretation was graded. In the graded lessons Biblical material suited to the various ages was used. As these lessons were adopted the Akron buildings immediately were shown to be inadequate. No longer could the superintendent lead the whole group in the responsive exercises.

But the building boom was over and for two decades churches continued to struggle with lessons made for a new era in buildings created for an earlier one. It was not until after the First World War that a serious attempt was made to remedy the situation.

In the new churches of the twenties the emphasis was not on "togetherness" but "separateness." The school assembly period gave way to the departmental assembly. The fingers in the wall yielded to individ-

*From *Housing the Sunday School* by Marion Lawrance. Pilgrim Press, 1911.

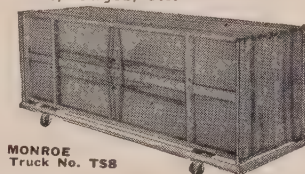
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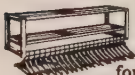
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ual, enclosed classrooms. The technique was for the department to worship together in its own assembly room and then each class was dismissed to individual classrooms.

While this was the dominating and recommended type of educational architecture, a very small percentage of the churches ever erected new buildings for the purpose or remodeled the current buildings. As a matter of fact there are still hundreds of Sunday school buildings in the country which are pure unadulterated Akron Plan. Church building seems to go in waves.

Church Management came into the church building picture at an early date. In the twenties we added to our staff Dr. Henry E. Tralle, a Baptist clergyman and an experienced leader in Christian education. He became our church building consultant. He was a pronounced foe of the Akron Plan and a proponent of individual classrooms. We knew that every church Dr. Tralle influenced would have two things: Unless the churches had flagstone floors the sanctuaries were carpeted; and new educational buildings always had cubbyhole classrooms. The illustration here of the so-called "cubbyhole rooms" from the First Baptist Church, Columbus, Georgia, is taken from his volume *Building for Religious Education*.

It is obvious from the reproductions that these rooms were small. That was because the educational philosophy at the time was for small classes. "Keep them under twelve," we were told. It is also obvious at a glance that these rooms could be used for just one purpose—that of a Sunday class. They were too small for social purposes.

While the departmental assembly was an improvement over the assembly of the entire school, the department superintendents still sinned as had the general superintendents—they took too much time for the worship period. With an hour for the complete session, the teacher in the individual classroom had the class for less than a half hour.

Two ideas which had been progressing independently were the need for larger rooms and the need for more time for study. The two ideas got together for the new Christian educational idea and the new Christian educational building which is making its appearance today.

Curriculum is demanding more space for child activities. Teaching techniques ask larger classes even if two teachers are necessary. Administrators want assembly by departments until the classes reach twenty-five or more and then assembly by classes. Educational building proponents are urging the elimination of the small classrooms and the introduction of larger departmental and classrooms. All of these rooms are to be multiple purpose rooms.

While the twenties insisted that each class must be enclosed with solid parti-

tions, the fifties will waive the individual classrooms provided the departments may be in enclosed walls.

I have used the picture of Architect T. Norman Mansell's proposed church, The Good Shepherd Evangelical Lutheran Church, Easton, Pennsylvania, as a rather advanced example of a church incorporating these principles. Few churches are separating the departments as vividly as he has done in this church. But the principle is one we are trying to establish. Even though the educational building is included in the church building there should be a departmental segregation, except in those schools where the individual grades have an average attendance of more than twenty-five. In these cases the grades are segregated and each grade has its own assembly. In other words, the grade becomes a department.

Double Purpose

The ultimate service of these rooms will be found in churches which have well developed programs for all ages. All social activities of the junior department, for instance, may well be held in its own departmental room. A small kitchen will make possible snacks and luncheons in the departments which may want food service. It will be unnecessary to open the large kitchen for these smaller gatherings.

Churches which have hesitated to produce weekday programs for various ages because of limited space will find that these new rooms are admirably adapted for the purpose.

Many churches now being projected have not, as yet, appreciated the need of a change from the small classroom period to the larger rooms which modern education prefers. The situation should be covered very carefully.

Room spaces are generous in the newer educational buildings. The pre-school ages will be given more square feet of space per person, and the scale descends through the various age groups to the adults. The nursery and kindergarten need thirty square feet per child, the adults but ten. The figures have been published so often that it hardly seems necessary to repeat them here.

We may as well reconcile ourselves to the fact that any building we erect is not going to serve for a hundred years. Ideas will change in the future as they have in the past. But to be caught in the switch over is never pleasant. One can, at least, build to meet his present needs and project the building for a reasonable period into the future.

MANNERS

The great secret is not having bad manners or good manners or any other particular sort of manners, but having the same manners for all human souls.

—George Bernard Shaw

Psychiatry and the Bible

(From page 12)

constitute a threat to self.

One of the first expressions of the problem of anxiety which we meet in the Bible is the story of Adam and Eve. This story shows how anxiety makes us sick. Basically, this story also shows how Eve's personality lacked unity and a relationship to God. Throughout the author's discussion of this and other Biblical passages we find him saying that we cannot intellectualize ourselves into an emotional and spiritual orientation. We can only understand that man does not live by bread alone when we have been given something more than bread, that is, love, along with and in addition to bread. Faith, in the sense of trust, is necessary for living on the basis of what the psychiatrist calls the reality principle, or what the Christian may call the will of God. Faith is always a response to something which we feel as a threat.

Problem of Sin

Throughout all of man's long history, sin and guilt have been considered one of the factors for illness. Jesus, for example, illustrated this view when he said to the paralytic: "My son, your sins are forgiven." Modern medicine has confirmed this insight of Jesus. Doctors have found that guilt, like anxiety, may serve to inhibit or paralyze the functions of the body or mind. The author shows how various kinds of feelings of guilt sometimes originate in infancy and youth. Dr. Wise is correct when he states that the law is not an adequate means of dealing with problems of sin.

The Old Testament meets the problem of sin in several ways. Although law has a definite relation to health, it is not adequate for the task. This kind of legalistic compulsiveness is common in many of our churches today and is one of the symptoms of the sickness of some of our religion. Jesus had to face this kind of religion. Legalism can be a distorted attempt to solve the problem. Jesus in teaching forgiveness emphasized that it is an attitude of acceptance. Forgiveness is not reacting with a feeling of hostility which hurts both parties, but with love which affirms the best in both persons. The author points out that there is a fundamental psychological law here. It is that we cannot accept forgiveness until we are also ready to give it, for really to accept mercy is to become merciful; to become merciful is to receive mercy. With such a view of forgiveness there comes a more understandable meaning for repentance. Repentance is not a feeling of self-punishment, but rather the experience of being willing and able to make a change in our feelings and attitudes. It is a change in which we take an active part; not something which is done to us.



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Faith and Psychiatry

The close link between our Christian faith and psychiatry is found in Sigmund Freud's statement: "In the last resort we must begin to love in order that we may not fall ill, and must fall ill, if in consequence of frustration, we cannot love." Men become ill if they cannot fulfill the conditions necessary for health, and health means wholeness. While love cannot be thought of as an organism of the body, it is a quality of relationship within oneself and between oneself and others. Guilt and anxiety are two obstacles to love; so are hate and hostility. The insight throughout the Bible is that the ultimate end of anger and hatred is murder. Any person who attempts to bring healing to man's body, mind or spirit must ultimately deal with the experience of anger and hatred. Jesus faced this necessity. He knew, and modern doctors have found that there is no doubt about the question, of the place of hostility in the creation of illness. When hostility is combined with anxiety, guilt, and shame, as it usually is, it presents a condition in which the human body and find function only with difficulty or drive the person almost beyond the limits of his strength. Just as anger and related feelings are causative factors in much illness, so love is fundamental in the prevention and the cure of illness. The great contribution of Jesus in creating conditions making for health is found in his teachings on how to find the strength to love. He shows that God's love for man is a central theme from which man's love for his fellowmen cannot be divorced.

What does Jesus teach concerning loving oneself? To love anyone is to be glad that he is alive, to want a full and rich experience for him, to value him as a person so that one respects him and does not exploit him, and to be concerned with his welfare to the point of giving of oneself to meet his needs. In this sense one also needs to love himself. To accept and affirm oneself as a person, to seek a full and rich experience for oneself, to have self-respect, to be concerned for and do what is necessary for our own welfare; these attitudes the author emphasizes are necessary for health and well-being. It is always as we love ourselves in these ways that we love others. The person who is not respecting himself does not respect others. The person who is not concerned about his own welfare cannot be genuinely concerned about the welfare of others. As Dr. Wise rightly says, there is nothing in the New Testament which teaches us to impoverish our personalities in order to be helpful or Christian. It is our job to find the abundant life in order to bring abundance of joy and peace to others. We are to love ourselves in order that we may love others as ourselves.

The influence of our personal relationships upon our health is at times obvious; sometimes subtle and hard to explain. The actual diagnosis of illness should be left for specialists. However, there are observations which can be made of our emotions which can give us better health and religious faith.

Identification with the Community

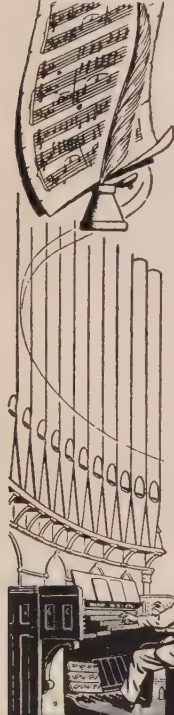
Identification is one psychological process through which our relationships with others influence our growth and health. It is a deep, unconscious process fuses with imitation. Identification is a deeper, emotional process through which we seek to become like another person in attitudes, feelings, and behavior, by taking something of the other person into ourselves. This identification process goes beyond individuals. It touches groups. In identifying with groups we find meanings which gives our lives stability and continuity.

It is for this reason, among many, that in the New Testament the experience of community is a large and a very important theme. The Bible speaks of the saving, redemptive fellowship; of the believing fellowship; of the worshipping fellowship; and of the serving fellowship. There are two dimensions in this experience of the Christian community. One expresses their relationship to Christ; the other expresses the relationship they bear with one another through sharing in the redemptive work of Christ. We find that participation in a common salvation makes them brothers together. All of these Christian experiences are organically related. Fellowship is essential for health; isolation leads to illness in one from or another.

In fostering the experience of the Christian community the church provides a foundation for the development of wholesome, mature persons and the prevention of much illness, hence becoming a powerful healing force in our society. While the Christian community is one in which fellowship and belonging are experienced redemptively, it is also a believing community. The real Christian community is not founded on a rigid formulation of belief but rather on relationships of mutual trust and love.

The Christian community is also a worshipping community. Real worship leads to insights into ourselves and kinds or relationships we have with ourselves and with others and with God. Some people find it necessary to go through a counseling experience or a psychotherapeutic experience in order to free themselves from intense antagonisms toward others before they find worship possible. The author warns of the use of religious rituals and practices of worship where there is a compulsive nature. Form can be a means of spontaneous expression when we have mastered it. However, it

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can kill spontaneous expression when we become subservient to it. Like the believing and worshipping communities, the serving community is one in which there is a constant demonstration of faith and worship.

In the New Testament there is one central motivation for Christian service. It is the kind of love which out of its own richness and fullness gives of itself to meet the needs of others. Yet positive Christian service is not so much a matter of doing as it is of being; the meaning of our activity depends entirely upon our motivation. Christian service is not so much a matter of getting power over others as it is the ability to give oneself to others without thought of what they will get in return. Any kind of service which aims at preserving dependency is unhealthy and unchristian. In the Christian faith the kind of relationship which God offers to us in Christ is one of love, of acceptance, of forgiveness, of reconciliation. The Christian faith is not a set of moralisms, not an external pattern of behavior, but an inner response of acceptance of God's love which leads to wholeness and to a strong desire to give to others as we have received.

The author offers an appendix for the fields of service in the area of health and religion. Since this book grew out of a long experience in ministering to sick persons, the author lists some concrete fields for Christian service. Five areas are given. One of the most important being the work done in hospitals and in nursing homes. However, the courses being offered in some theological schools for Christian laymen are evidences of the progress being made in this country toward a better scientific understanding of the Bible and a more tolerant medical approach toward spiritual living. This is a book for both clergy and the pew.

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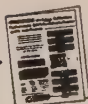
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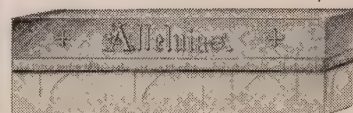
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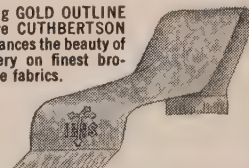
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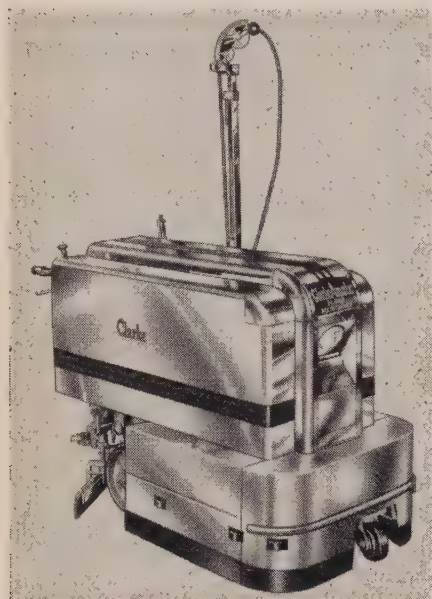
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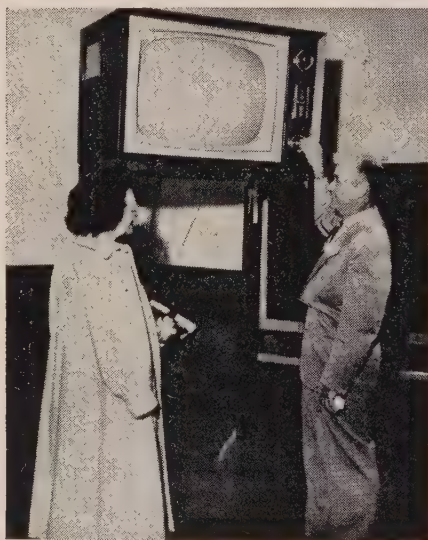
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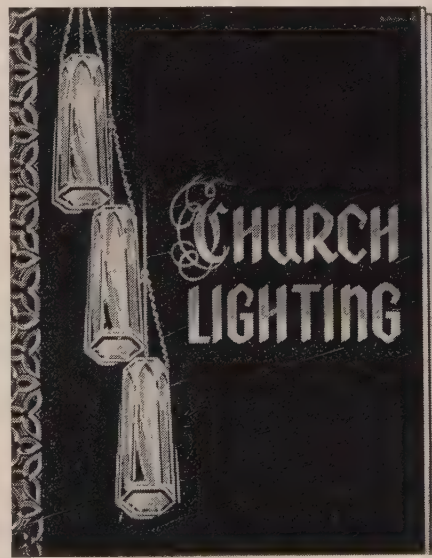
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(From page 7)

in the style sense, has a warmth, richness, and vitality which will be worshipful and satisfying for decades to come.

Of the radical departures of plan, structure, and architectural character, Mr. Wright's Madison church is perhaps the most conspicuous example. This is the kind of "noble experiment" which we need, but in my opinion it does not quite come off, because the idea of intimate grouping (or possible budget limitations on the dimensions) defeats the aspiring quality inherent in the design idea, the intent to have the whole structure an aspiring shape instead of achieving that quality with a tower.

Another church, not far away, a Lutheran church in Austin, Minnesota, done independently at the same time by a local architect essays the same thing and does it successfully and with more finesse.

Without citing any other specific examples, I am prepared to say that with a few notable exceptions we have failed in both the so-called traditional or eclectic and in the contemporary or non-traditional. Throughout my remarks I shall quote extensively from respected authorities.

William Ward Watkin wrote in *Planning and Building the Church*:

For several generations the interiors of our churches have been commonplace almost to the point of dullness. Some have been so giddy that they are highly offensive to meditative and spiritual sensibilities—by and large they have failed. It is said that this failure was due to lack of means but I question this. Frequently the failures have been greatest where means seem relatively abundant, if judged by the ornate form and ostentation scattered elsewhere throughout the plan.

... we returned (after the first World War) to church building on a still broader and more costly basis. We were not bound by the forces of economy as were the architects of Europe. Therefore traditional form and detail flourished far beyond any appropriate need. This tended to lower rather than raise our creative efforts in church architecture.

It is, I believe, generally recognized that antiquarianism as distinct from a genuine tradition is at the root of much of our misdirected efforts. Mr. Edward Maufe says in *Modern Church Architecture*:

Antiquarianism is mainly a modern feeling—it is traditional to be modern. Our forebears built as well as they knew to suit their own conditions and did not attempt to copy the past. They were the modernists of their day. We should not now have our heritage of great architecture if they had been imbued with the antiquarian creed.

The reason why antiquarianism had these results is perhaps explained by Watkin:

Had we grasped, as Goodue did, the understanding of simplicity and strength and had we then developed skills suitable

to it, we would not have to face the continued criticism that building in traditional form has failed to reach creative mastery. The criticism has been valid.

Of course, in modern parlance, it was not good public relations for the church. Hebert has said in *Liturgy and Society*:

It was a bad sign that churches in the Victorian period were built in Gothic; the fact that churches were being built in a different style from public buildings and dwelling houses seemed to say that the church was following a false romanticism, seeking to escape from the present and live in a particular period of the past. It was really preposterous that the architect called upon to design a church should first of all have to sit down and consider which period he should imitate, instead of applying himself at once to the solution of the problem of building a church for a particular congregation. The Gothic revival was thus a symptom that the church was failing to meet the modern world and give its message in the language of the day.

However, all of our shortcomings cannot be laid at the door of revivalism and antiquarianism. Maufe has said:

The great danger to modern design evolving in a sound and sane manner is not from copies of the past but from ignorant exaggeration and travesties of the best of the modern spirit.

True functionalism is no new thing—what is new about our latter-day functionalists is that they tend to stop short with the material facts, or seek to deceive themselves and us that they do so.

Our immediate forebears sought to deny the machine and we are suffering from this. We now see the swing of the pendulum, we see the endeavor to deny the spirit and to bow down to machines—this is merely a new Puritan creed, it is perhaps good as a revolt against sentimentalism, against indiscriminate and amateur ornament, but it is too easy. This sort of Puritanism is not enough. To make any object satisfy human needs there must be design in selection and arrangement, and, from these, aesthetic qualities inevitably accrue.

Furthermore, we cannot put the responsibility solely on the architects and artists. The problems seem to lie deeper, in the confused state of our culture. Hebert says:

In general the tragedy of modern art is the divorce between art and the people. There is no popular art because there is no common faith and therefore no common mind. The artist is driven to express his own ideas; and these ideas, divorced from a common tradition, became eccentricities or fads. They attract circles of fans among minds that are, or that would be, like the artist's own. But they do not speak to the people.

This confusion might be used as a convenient alibi, but to return to the architect and to consider in what respect we have failed, we may begin by saying that we have thought and taught and designed and published ecclesiastical architecture with our focus on architecture *qua* architecture and not upon architecture as a religious expression. Certain things may be said, justly I believe, about both the so-called traditionalists and the contemporary. An early non-traditionalist, Mr. Claude Bragdon of Rochester, once described his fellow architects as

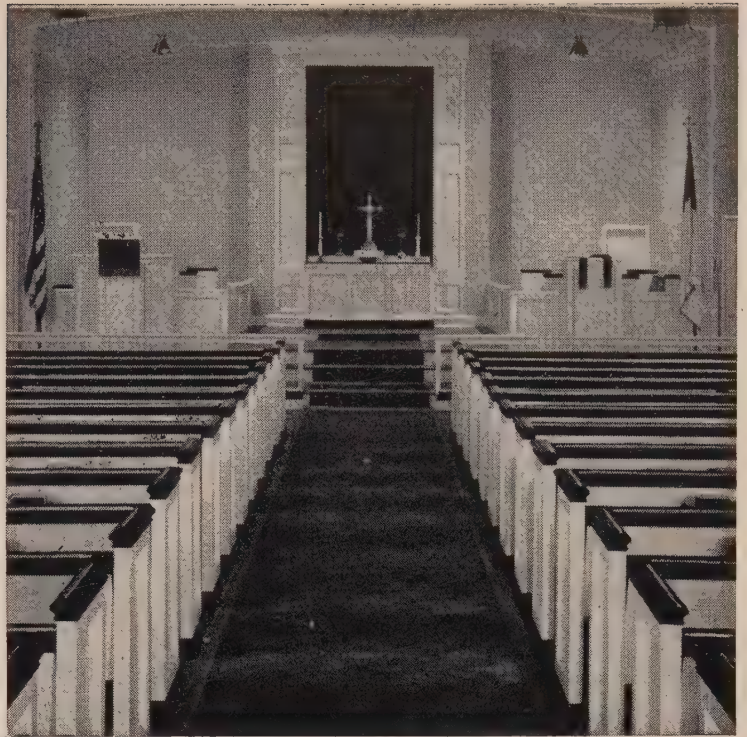
"reconstructing archeologists in difficulties." These architects, I believe, have demonstrated that it is impossible to re-create past periods convincingly. These architects have concentrated on the trivia and the trimmings and have not delved deep enough in the past to discern the principles which made past architecture great. Along with the practitioners of the other arts and literature they have indulged in romantic sentimentalism. So, it is fair to say that they gave the people cake icing for bread, while most of the early contemporaries gave them stones for bread. These non-traditionalists have not realized that freedom is not synonymous with license, they have indulged in an excessive exploitation of structure and have gone beyond the logic of structure in a kind of false constructivism. Some of them have also been guilty of shock treatment and stuntism. We are now plagued by a modern kind of eclecticism which leads us to ask, "Is it any less a sin aesthetically to copy Mies than to copy Michelangelo, is it any more creative to copy a cathedral of commerce than to copy a thirteenth century cathedral?"

Why Have We Failed?

In continuing to assess the reason for our failure to produce religious architecture which is worshipful and convincing, we shall have to say that the clergy and the lay building committee members share these errors of omission and commission.

An unfounded dread of ridicule of ritual, of which I shall say more later, has induced a cautious attitude and a great deal of experimentation in the planning and conduct of the services of worship. Some denominations have pretended that they do not have a ritual, although as a matter of fact their customs and ways of worship are as definitely fixed as if they had been printed in a service book. Others have disregarded the age-long experience of the Christian community and have indulged in rather fanciful innovations which are not liturgically or scripturally sound. At any rate it has been difficult for the architect to know for what he is planning, and he has taken the easy path of no resistance and has cast into semi-permanent form the particular concepts of the incumbent minister.

Other trends and innovations must fairly be labeled as fads and fashions. I have actually had a Baptist building committee say to me, "Now we want a nice little English parish church like Saint So-and-So's and when we have it, we as ushers will wear frock coats with gardenias in our button-holes." Some of the erstwhile so-called non-liturgical churches will shortly discover that there has been at least a mild case of the blind leading the blind since the Anglicans are now realizing, thanks to the writings



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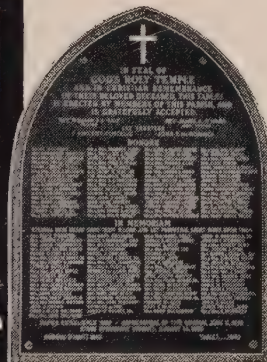
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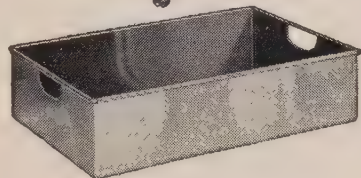
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of Addleshaw and Etchells, that the monastic type choir with vested choristers is an anomaly and not in the true Christian or Anglican tradition. It is quite possible that by the time that this arrangement becomes standard in the Methodist and some other churches, the Episcopalians will have done away with it.

Another aesthetic sin has been the "enrichment" of the service of worship by a kind of eclecticism which picks up various devices which are more decorative than doctrinal. As an example that is all too common, how many hundreds of Protestant churches are there in which there is a procession of choir members in richly colored vestments, each one wearing a rather elaborate stole, while the minister wears a business suit or at most an unadorned Geneva gown. They seem to have completely overlooked the fact that the stole is a badge of office as much as the bars on the shoulders of a military officer and what they have achieved is literally the equivalent of a Mexican army of generals being led by a private. *Reductio ad absurdum.*

Much more serious and fundamental than the above is the fact that in general, Protestantism has taken the service away from the people, whereas one of the principal objectives of the Reformation was to give the service back to the people. If, as it appears to us, the late medieval and the current practice in the Roman Catholic Church has been to make the principal services of worship the performance of rites to be observed, more or less passively by the congregation, we note also that in the typical American Protestant Church there is a like amount of passive reception by the congregation, excepting for hymn singing, with fifty percent of the burden of the service on a minimum thirty-minute sermon and much of the rest of the service devoted to performance by the choir, quartet, or soloist of musical numbers much too difficult for the congregation to share. In this respect the Anglicans, followed closely by the Lutherans, have remained closer to both the Reformation objective and to the early Church.

As Hebert says:

The worship of the early Church had been the common act of the Church of God, as of a Body with an organic structure. The congregation has now become more and more an aggregation of unrelated individuals, met together for a religious service.

In the early Church the deliberate effort was made to divide up the functions of worship among as many people as possible.

This is serious and fundamental and should not be a matter of local option. As Hebert further says:

Celebration is a social act—worshippers brought out of their isolation into fellowship with one another in the Church which is Christ's body. Thereby not only religious life, but all their individual and social life is re-oriented to-

ward God as its center, and is transformed, sanctified and glorified.

It is not for us to lay down the law in detail: we would only assert the principle that as Christian worship is the worship by the Body, its forms of music and ceremonial must be such that the people can make them their own.

It may seem that we are getting far away from architecture, but these matters are the heart of the program and purpose from which the architect seeks guidance and inspiration, if he is to avoid simply doing "architecture *qua* architecture."

An even more serious and fundamental concern is that Protestantism seems to have lost or to be losing the sense of the sacramental. As an amateur in this field I turn to one who is, I believe, a most widely respected authority and source. The eminent theologian Dr. Paul Tillich has said in *The Protestant Era*:

The decrease in sacramental thinking and feeling in the churches of the Reformation and in the American denominations is appalling. Nature has lost its religious meaning and is excluded from participation in the power of salvation; the sacraments have lost their spiritual power and are vanishing in the consciousness of most Protestants: The Christ is interpreted as a religious personality and not as the basic sacramental reality, the "New Being."

The Protestant protest has rightly destroyed the magical elements in Catholic sacramentalism but it has wrongly brought to the verge of disappearance the sacramental foundation of Christianity and with it the religious foundation of the protest itself.

Neglected Resources

As we seek to further assess the grounds of our apparent failure we may ask ourselves, "What basic resources, principles, and attitudes have we failed to use? or misunderstood? or misinterpreted?" This is really the theologian's problem and one which I am confident that Dr. Stanley* will correct and clarify. I speak as a layman and as an amateur but I have been pondering these problems for most of my professional life of thirty-five years, and I must admit that I have not received much help from my clergy-men clients.

Now, in our studies and soul-searchings, we should seek to understand more clearly the true nature of the Church, its *raison d'être* and the church's relation to society, all of which we are striving to express as church architecture.

In several different fields of study I find that when words have lost their original meaning or have fallen into disrepute it is helpful to go back to their root meanings in the biggest dictionary you can find.

In this manner I am going to endeavor to define the words "rite," "ritual," "lit-

*This refers to the climax address of the convention given by Dr. Clifford L. Stanley, Professor of Systematic Theology at Virginia Theological Seminary, Alexandria, Virginia. This address will be published in the October issue of *Church Management*.

urgy," and "sacrament." I shall continue to use these words without apology, although it may bring us deep into theological controversy and vocabulary. However I am hopeful that these can be resolved in terms pertinent to architecture and the arts.

First the distinction between "rite" and "ritual" on the one hand, and "liturgy" on the other.

"Ritual" is of course defined as the formal mode of conducting worship. It is the code or ordering of ceremonies and it goes back to the word "rite" from Latin "ritus," the roots of which are in the Greek "arithmos" or number, and in other languages a word meaning calculation. It is thus related in meaning to arithmetic and to rhyme. The emphasis is upon numbering, order, sequence, and prescribed form.

In contrast to this and for our purposes the word "liturgy" is more important and meaningful. This word is traced back to the Greek "leitourgia" meaning a public service, the public service of God. The real roots of this are in the word "leitos," belonging to the people or the public, and "ergon," work. Liturgy in Greek antiquity was any of various public services or offices imposed in rotation at Athens upon its wealthy citizens. What I wish to emphasize here is that "liturgy" is an act, a collective act of the people.

Another word which I believe is misapprehended is "sacrament," the etymology of which is not very complicated; it obviously relates to the word "sacred." Some of the accepted definitions, however, may be pertinent and helpful: "a spiritual sign, seal, or bond; a covenant, especially one between God and man."

I am recalling these things and addressing our thoughts to them for two general purposes.

First, because the architect by himself cannot take the responsibility for the fuller understanding and utilization of these concepts which are fundamental to the fullness and richness of the corporate life of the Church, but he must have an understanding with his clients about them in order that he may provide a really appropriate environment, arrangement, and suitable character of the appurtenances which are both equipment and symbols.

Second, even more seriously I am propounding the question as to whether architecture, the building of a church, is or can be a liturgical act resulting in a physical structure which has sacramental character.

Before attempting to deal with the architectural aspects, some other distinctions may be made, such as between the act and the rite. As Hebert says:

The act of baptism itself, from Pentecost onwards, has been the appointed sign of admission to the Church. When the act is performed upon this individual

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here and now it is the sign of the extension of God's universal purpose to this particular person. The baptismal rite is a human composition, beautiful and venerable, but evidently capable of improvement from a liturgical point of view. For the distinction between our formal

terms then, the ceremony of baptism is always a sacrament or covenant, it is usually a liturgical act involving a greater or lesser number of the Christian congregation. As a rite or ritual it is capable of permissible variation from time to time and place to place in Christendom. To insist upon a particular form of the ritual is to substitute the letter for the spirit.

To deal with the architect's problems with respect to understanding of and provision for liturgical acts there must be much more serious study by the clergy and the people who are his clients. Hebert says:

If Liturgy is the expression in worship of the life of the Body of Christ, we need more serious study of the forms of this common worship. We need to get away from the idea that there is something unspiritual about forms of worship, and that the only worship which is "in spirit and in truth" is the devout meditation of the individual soul. Forms of worship can become formalistic in their use when the spirit has gone out of them: "the letter killeth, but the spirit giveth life." But the spirit is helpless if it has no forms upon which to work: and when forms are there, in scriptures, creeds, prayers, sacraments, they are waiting for the spirit to come and interpret their life-giving meaning.

Dr. Tillich, as indicated, regards this as a very serious problem for Protestantism. He says "No church can survive without a sacramental element. Any object or event is sacramental in which the transcendent is perceived to be present."

In spite of the necessary reforms, purges, or neglect "the sacramental attitude does not lose its power. Indeed it can never entirely vanish from the consciousness. Unless the holy has some actuality, its character as a demand becomes abstract and impotent."

In this connection there is much that might be said about a reorientation of our thinking about nature and the power and significance of natural phenomena including the human body and the human personality.

Architecture as a Liturgical Act and as a Sacrament

To endeavor to relate this to architecture let me quote a paragraph from Tillich about the poetic and traditional versus the technical uses of language:

It is not enough to rediscover and use the language of periods that possessed greater power of spiritual expression than ours does. It is necessary to find expressions adequate to our own situation, words in which the transcendent meaning of reality shines through a completely realistic and concrete language—on this ground alone can Protestantism create a new sacramental word.

Now let me paraphrase this substituting the word "architecture" for

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"language." Architecture is a language, a means of expression and communication.

It is not enough to rediscover and use the *architecture* of periods that possessed greater power of spiritual expression than ours does. It is necessary to find *forms* adequate to our own situation, *architecture* in which the transcendent meaning of reality shines through completely realistic and concrete *forms*—on this ground alone can Protestantism create a new sacramental *architecture*.

If the presence of the holy is the presupposition of any religious reality and any church, including Protestant—then it follows that the interpretation of nature (or of architecture or building) in sacramental terms is also a presupposition of Protestantism, for there is no being that does not have its basis in nature (physical material).

In pursuit of this question, further observation should perhaps be made. The creation of a building, a piece of architecture, is an act. The creation of a church building by a portion of the Christian community under the guidance of the minister and the architect is a liturgical act. Whether or not it is so apprehended depends upon the understanding and the attitudes of all concerned. Whether or not it can have sacramental character may be debatable on theological grounds, but I submit that the church edifice can have sacramental character or at least be similar to the officially recognized sacraments.

Although it was not so regarded during most of the history of the church, preaching is now, and I think properly, regarded as a sacrament, unofficially if not officially, by many Protestant groups. A minister is "ordained to preach," to be a medium for the God-to-man communication of the word, which is the direction of a sacrament, in contrast to the man-toward-God direction of liturgical acts.

It is at least possible for us to have similar attitudes toward architecture and there are several analogies:

We note first the necessity of expression, the necessity of tangible things as media of expression.

There can be a Christian influence upon architecture analogous to its influence on art. As Hebert says:

The Christian conception of art worked a radical change, in contrast to the purely formal art of late antiquity, by assigning primary importance to the meaning of the artistic work. In place of merely sensuous beauty the Christian made the spiritual quality of the formative idea the creative principle of art. Evidently then, the term "Christian art" can by no means be limited to what we call religious art; it must cover the whole expression of the Christian spirit in life.

Liturgy or the acts of worship can and should be art at the highest level, if its content is appropriate and meaningful.

The architect's responsibility is seen to be greater when we recognize that the cultus or the customary forms of worship

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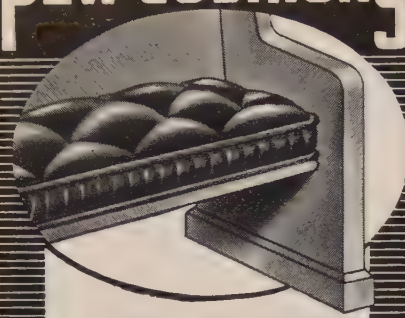
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often determine doctrinal statements. Quoting Hebert again:

The history of Christian dogma cannot rightly be written without reference to the liturgy which is the constant background of dogma. The history of the liturgy cannot confine itself to the liturgical forms officially prescribed but must take into account the use made of them.

The things which they do in church make a deeper impression than the teaching which reaches their mind.

The church building and the worship acts performed there express something about Christianity which the preacher's words can never give.

The reality apprehended needs always to be expressed, and re-expressed, but can never receive a final and complete formulation.

We are not unconscious of the dangers. It is, in military parlance, a calculated risk which must be taken. As I have pointed out to this conference before, there is no choice between art and no art. We cannot escape the use of physical means of expression and communication.

A pragmatic, oversimplified definition of art is simply that art is a way of doing things. We pray and paint and preach: we sculpt and sing, and write and worship. We may do these things awkwardly and inadequately (bad art), or in a casual and characterless way (mediocre art), or we may do them with such fullness and finesse that they become fine art, but we do them anyway.

There is also danger for architecture. As we recognize that the building of a church is a liturgical act, and assume that it may have sacramental character, there is, as in the case of worship, the danger that it will be frozen in formalistic rites. This has happened in an unfortunate and false way in the cult of the neo-Gothic. Here also the letter can kill the spirit, we have seen it happen.

There is another danger that kills the spirit: Have not many architects developed religious zeal for the architecture of their cult-hero, in the place of religious zeal for Christ and his Church? Do we not hear in professional conversations the phrase "disciples of the master?" Which master? It may be Wright, or Mies, or Gropius, or Corbu, or some other on the way to beatification. They are good men and good architects, but they are false gods, and so are Palladio and Wren and Thomas Jefferson. We must assume that when any of these men approaches the design of a church he does so with devotion and the desire to be inspired. We may rightly emulate their attitudes but we should not deify what results. We will not produce the best Christian architecture until we forsake our false gods of style, anybody's style, and open up ourselves and our talents as channels of the Spirit.

Conclusion

The assignment has been to evaluate current and recent architecture. Evaluation implies standards and principles against

which to make value judgements. I have chosen to emphasize the latter, however ineffectively, because I believe that we, architects, clergy, and laity, cannot produce church edifices which are worshipful and which are truly functional, in the broadest meaning of that term, unless we continually study and re-examine those things which are the core and ground of our being as the Christian Church. It seems to me that we all, including the responsible lay members of church building committees, must know and understand what we do as congregations in worship, and why. We must recognize that whether or not we use the terms we have sacraments, rites, and liturgy as inevitable physical acts and objects. We must try to understand fully the deep meanings of the sacraments. We must realize that what we do as a group affects seriously what these things mean to us and we must recognize that, given the basic meanings and purposes, our liturgical acts and our ceremonies are rightly subject to continuous improvement and refinement.

I have suggested that we all address ourselves to the problems of the creation of buildings as a liturgical act and the possible sacramental character of church buildings, realizing that just as rites and rituals vary according to the culture of which we are a part, so architecture cannot be frozen in styles of architecture of whatever derivation, architectural style being the analogue of rites.

I believe that if we carry on this continuous study both in theological seminaries and in church building committee meetings and that if we do this seriously and reverently, we may be able to create church buildings which are worthy of our Christian vocation and of our profession.

Architectural Excellence Citations*

It is significant that of the eighteen church buildings which received the greater number of nominations in this poll of leading architects, clergymen, and architectural editors, none is in any of the "styles" of romantic eclecticism which are commonly but erroneously regarded as traditional for the church. Each provides, however, an arrangement suited to the requirements of the respective liturgical and worship traditions.

This is an encouraging indication of a healthful trend. It shows that the most significant churches are living in the twentieth century, not retreating to the

*The following eighteen churches, among the many built over the past twenty-five years, were cited for general architectural excellence by the Department of Worship and the Arts of the National Council of the Churches of Christ in the U.S.A. Mr. Walter Taylor, author of the preceding article, is the chairman of the Commission on Architecture of that department, and makes this brief comment on the citations.

seventeenth or thirteenth century. It demonstrates a realization that the recent habit of copying architectural styles of a remote past is an anomaly of the nineteenth century, and that the real architectural tradition of the church for eighteen centuries was to be "modern," i.e., of its own time.

It is also significant that this selection includes a number of Protestant denominations, and also inter-faith and college chapels.

1. Danforth Chapel, Colorado A & M College (non-denominational), Fort Collins, Colorado. James M. Hunter, Architect. Completed 1954.

2. Wayfarer's Chapel, (Church of the New Jerusalem), Palos Verdes, California. John Lloyd Wright, Architect. Completed 1952.

3. San Lorenzo Community Church, (erected originally as U.S. Navy Seabee Chapel near Pleasanton, California), San Lorenzo, California. Bruce Goff, Architect. Completed 1941.

4. Church of Saint Clement, (Episcopal), Alexandria, Virginia. Joseph H. Saunders, Jr., Architect. Completed 1948.

5. Chapel, Illinois Institute of Technology (non-denominational), Chicago, Illinois. Mies van der Rohe, Architect. Completed 1952.

6. St. Stephen's Episcopal Church, Columbus, Ohio. Brooks and Coddington, Architects. Completed 1953.

7. First Methodist Church, Midland, Michigan. Alden B. Dow, Architect. Completed 1952. Cost: \$455,000.

8. First Methodist Church, Plainfield, Iowa. Schweikher and Elting, Architects. Completed 1951. Cost: \$67,000.

9. St. George's Episcopal Church, Durham, New Hampshire. John A. Carter, Architect. Completed 1954.

10. Central Lutheran Church, Eugene, Oregon. Pietro Belluschi and Skidmore, Owings and Merrill, Architects. Completed 1955.

11. Central Lutheran Church, Portland, Oregon. Pietro Belluschi, Architect.

12. First Presbyterian Church, Cottage Grove, Oregon. Pietro Belluschi, Architect. Completed 1951.

13. Chapel, Massachusetts Institute of Technology, (non-denominational), Cambridge, Mass. Eero Saarinen and Associates, Architects. Completed 1955.

14. Christ Evangelical Lutheran Church, Minneapolis, Minnesota. Saarinen, Saarinen and Associates, Architects. Completed 1949 (the last completed work of Eliel Saarinen). Cost: \$300,000.

15. St. Matthew's Episcopal Church, Pacific Palisades, California. A. Quincy Jones and Frederick E. Emmons, Architects. Remodeled Church, 1953.

16. Meeting House of the First Unitarian Society, Madison, Wisconsin. Frank Lloyd Wright, Architect. Completed 1951. Cost: \$165,000—buildings and furnishings (minus land, plus volunteer labor).

17. Tabernacle Church of Christ, (Disciples of Christ), Columbus, Indiana. Eliel Saarinen and Eero Saarinen, Architects. Completed 1942.

18. Zion Lutheran Church, Portland, Oregon. Pietro Belluschi, Architect. Completed 1950. Cost: \$100,000.

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And when, between the two,
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We cannot always win the game,
So, when you don't,
enjoy it just the same,
Let others see you can!
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Defeated? No!
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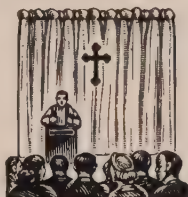
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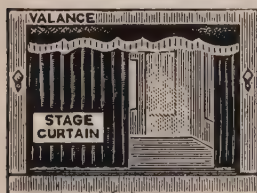
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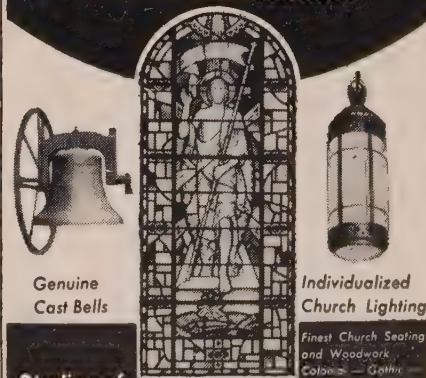
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Religion in the British Isles

(From page 13)

the 350 strong castes of the M.R.A. religious-sociological plays, have come now to Great Britain and are drawing crowds in Coventry, Sheffield, Edinburgh, Glasgow, and other cities; later they will return to London where the London Hippodrome will be at their disposal for a period.

The Church's Council of Healing

At a well attended conference, at High Leigh, Hoddesdon, of the Prayer Fellowship of this Council, one of the lecturers drew attention to the grim background of vivisection that is possessed by modern medical science and research. It was asserted that while in Britain over two million animals a year are sacrificed with only one percent of full anaesthetization and not more than eight percent of inadequate anaesthesia, the world-figure for this debased form of scientific research was probably as high as forty million. It was urged that spiritual healing could hardly be expected to succeed if there were compromise on the part of Christians with such cruelty, and the Churches Council of Healing was urged to face the issue, especially as there is plenty of evidence that the animal is no true key to the human, especially when under torture.

Cariss of Jamaica

General grief in Congregational circles here has been occasioned by the news of the sudden death, on April 13th, of J. Calvert Cariss of Kingston, Jamaica. The extent of the regard in which he was held can be measured by the fact that his funeral on the following day was attended by Lady Foot (wife of the governor), the Bishop of Jamaica, the heads of all the churches, the mayor of Kingston, Congregational ministers from the whole island, and people from every walk of life who crowded all the neighborhood of the church. Sent out by the Colonial (now the Commonwealth) Missionary Society in 1949 to North Street Congregational Church, Kingston, he founded and built Saint Stephen's Church, of which he became minister. He served as representative of the Society, as secretary of Clarendon College, and as member of the boards of Mico College and Union Seminary. He was a popular broadcaster and writer. "Above all things," writes Ralph F. G. Calder, "he was a minister of Jesus Christ, building up the people of God, and greatly beloved." He was only forty-three and leaves a widow and two children.

Spurgeon's College, London

In connection with the celebration of the 100th anniversary of the founding of the college by the great Baptist preacher, Charles Haddon Spurgeon of the Metropolitan Tabernacle, London, it is proposed to provide a chapel for the college.

This is the more urgently needed since the removal of the college to Norwood in 1923.

A centenary fund dinner was presided over by Sir Herbert Jones, chairman of the Baptist Union, with the aim of raising the 15,000 pounds required.

The principal of the college, E. H. Worstead, said the college was sending more men into the ministry than for forty years past and a greater number were in residence than since 1914.

Remarriage Ban Rejected

The Upper House of the Convocation of Canterbury has decided to drop a proposed canon law forbidding clergymen to marry divorced persons while their former partners are alive. Now the Upper and Lower Houses in full synod have been told by the president, the Archbishop of Canterbury, that the only way the canon can be restored is by petition.

Only two of the bishops opposed dropping the canon. They were the Bishop of Chichester, Dr. G. K. Bell, and the Bishop of Birmingham, Dr. J. L. Wilson.

Dr. Bell thought the canon could be amended to provide the necessary loophole; Dr. Wilson would like to see the whole theology of marriage reconsidered.

When the Archbishop suggested that in its place this clause should be substituted: "The teaching of Our Lord affirmed by the Church of England is expressed and maintained in the form of solemnization of matrimony contained in the *Book of Common Prayer*," there was no opposition.

Dr. Fisher said: "Whenever you get people fighting on the ground of freedom of conscience, my own experience of all life is that the wisest thing is to leave them their freedom."

Plea for Delay

Recently 1,600 petitions descended on the proctors of the Lower House. Each was signed by an Anglican clergyman, and asked that recognition of the Church of South India be deferred until 1977. One in five clergymen in the Province of Canterbury signed the petition.

A year ago, Convocations of Canterbury and York agreed to admit the C.S.I., a union of the Church of England and the Free Churches in India, to closer intercommunion.

The decision touched off one of the biggest church storms for years. About a dozen priests have thrown up their livings and become Roman Catholics.

REPRINTS?

We anticipate that many will desire reprints of the article, "The Evolution of the Building For Christian Education," which begins on page 8 of this issue. If enough interest is shown, these will be available at 15c each or \$1.00 per dozen.

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Temporary Educational Housing

(From page 15)

money by buying an adjacent dwelling. Many churches have even gained on their investment.

One church sold their house after a few months to a young couple who had it moved to another lot nearby. Another congregation moved their dwelling to a nearby lot and used the house for the associate pastor. This left the original lot available for erecting a modern educational building.

Increased property values often enable a church to gain from the increase in value of the building and building site. Some churches have been paid handsome prices for the materials when the dwelling was razed for the new church wing. Some churches have found that the increased offerings coming for new classes have more than paid for the new property.

Other Uses for Dwellings

Then there are churches who are securing dwellings in unchurched areas of the city and starting religious services for those people that are attending no church regularly.

First Baptist Church, Durham, North

Carolina, is located in a down town area, a community that has changed from expensive residences to tired apartments for transients. Most of the members live at least a mile or more from the church building. Through the years hundreds of people have been living in the shadows of the church, and yet have never been reached by the large city First Church.

The answer was again, a dwelling. About five blocks from the church a former home and combined grocery store was rented. In less than one year over one hundred adults and children had been enrolled. The Jesse Howell Memorial Chapel, named after the first pastor of the First Baptist Church, now reaches each week more people of the community than the down town church previously reached each year.

"This is the greatest thing that ever happened to our people," says W. S. Bagwell, Superintendent of Missions of the First Baptist Church. "In addition to our foreign missions we have our own mission work here at home," Bagwell said.

The home mission work continues. Already, the Columbus Durham Memorial Chapel has been started in another transient section. It too is proving a success—and you guessed right—it's in another dwelling.

RSV CONCORDANCE IN 1957

A concordance of the Revised Standard Version of the Bible will be ready for publication in 1957—just five years after RSV publication and twenty-three years earlier than had been expected. The process to which James Strong once devoted thirty years to compile his **Exhaustive Concordance of the King James Version**—published in 1894—has been reduced by science to 120 hours.

The time-reducing agent is Remington Rand's giant Univac Computer. The more than 800,000 words in the 1952 translation have been recorded on four metal magnetic tapes used by Univac. As the words are fed into the electronic data processing system, the computer stores all but 132 frequently used short words in its mercury "memory" and arranges the stored words alphabetically along with their context and location in the Bible—book, chapter, and verse.

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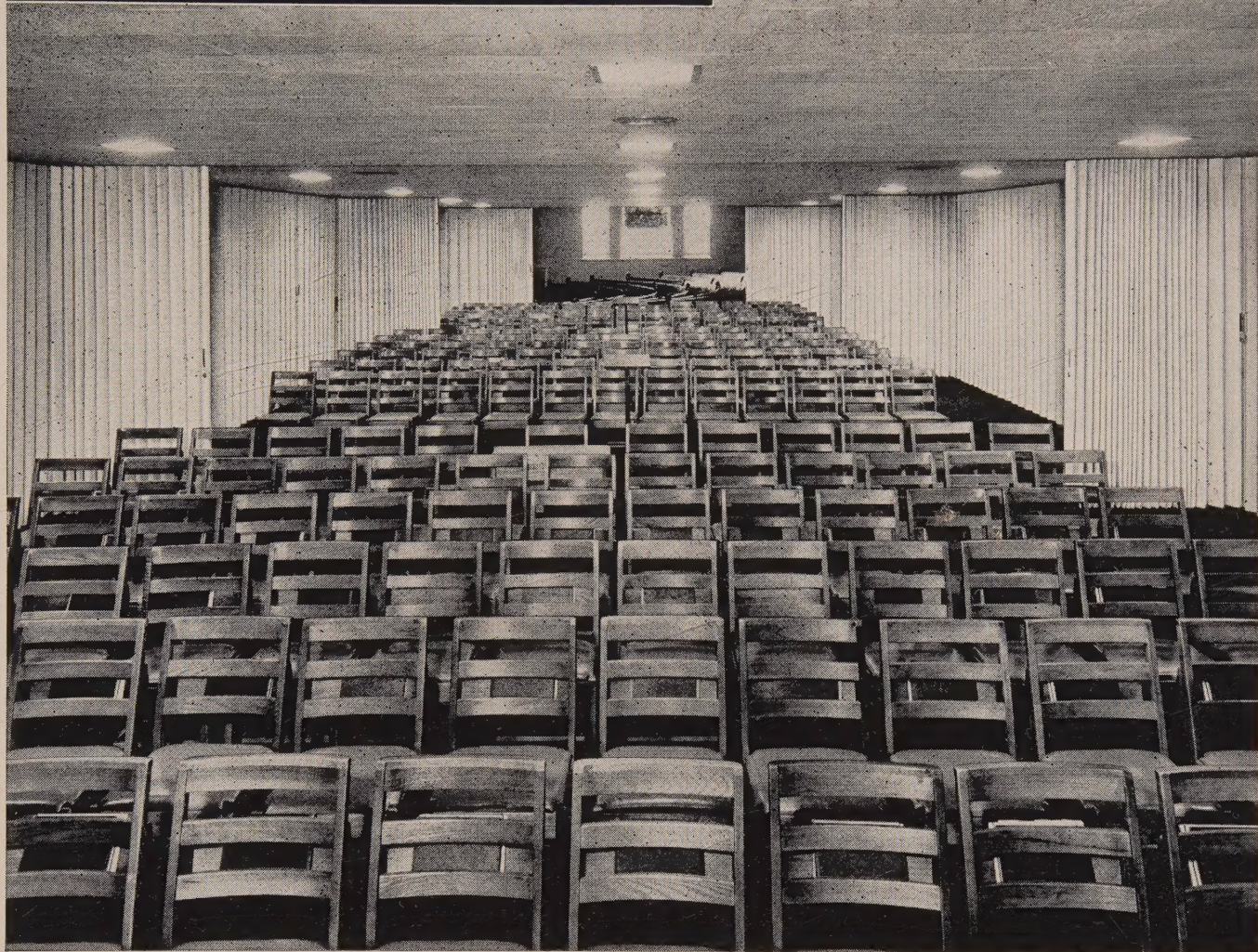
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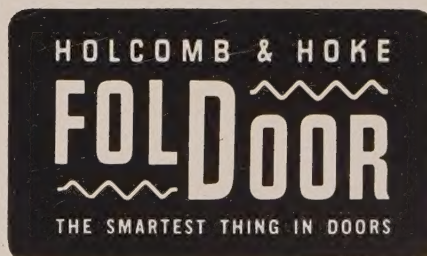


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	- A -	- B -	- C -	- D -	
1. Sale of Property					11. Purchase of Property
2. Insurance					12. Landscaping
3. Former Building Funds		X			13. Construction
4. Budget Funds Transferred					14. Furnishings
5. Denominational Grants					15. Other Costs
6. Known Givers		X			16. Architect Fees and Expenses
7. TO BE RAISED	X				17. Property Improvement Assessment
8. Balance spent	X				18. Balance on hand
9. Current Debt — Balanced out by No. 19		X		X	19. Debt repaid Total of No. 9
10. Residual Debt All remaining	X		X	X	
Balancing Totals					Balancing Totals

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